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A REVIEW

OF THE



Report of the Deputation to India.

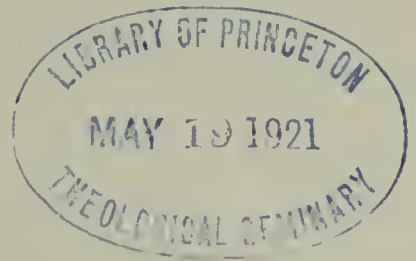
REPRINTED FROM THE PRESBYTERIAN QUARTERLY REVIEW.

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REPORT OF THE DEPUTATION TO THE INDIA MISSIONS, *made to the American Board of Commissioners for foreign Missions, at a special Meeting, held at Albany, N. Y., March 5, 1856.* Printed for the Use of the Board. Boston: Press of T. R. MARVIN, 42 Congress street. 1856. pp. 84.*

RARELY has the attention of the Christian public been called to a document of such interest as that whose title heads our Article. Whether we look at the high source whence it comes, or the occasion which produced it, or the topics it discusses, its importance is of the first magnitude. If correct in its facts and reasonings, it is plainly destined to exert a decided influence upon our mission policy, for a long time to come. Our purpose is to examine what claims it has to our acceptance.

Two reasons operate in advance to create distrust. One is the *ex parte* character of the Report. It is virtually a plea put forth in self-defence. We cannot regard it otherwise in the circumstances. The Deputation appeared before the meeting at Albany to give an account of proceedings, which had been extensively called in question. Tidings of "revolution" from the Missions they had visited, had taken the whole community by surprise. Many were sorely pained to hear that institutions, for which they had long contributed and prayed, were either summarily done away with or badly crippled. And numbers, whose confidence had never trembled before, now felt serious apprehensions at the appearance of an extraordinary assumption of power, which seemed both unwarranted and dangerous. A state of affairs thus critical called for explanation. The Deputation were summoned to state what had been done, and with this, to establish the wisdom and propriety of their pro-

* This Review has been approved by three returned missionaries from Ceylon.

ceedings. It was a difficult position. In plain terms, they were as defendants, set to plead their own cause, and obtain as best they could a verdict in their own favor. A rare marvel it would have been, if in the prosecution of this task they had maintained a strict impartiality. We do not look for such disinterestedness in the best of men. We can hardly expect it in our honored Deputation.

The other reason alluded to, is that men are seldom fair judges of their own conduct. Their self-consciousness does not reflect them truly. Especially is this the case, if they happen to be men of strong opinions and determined will. Such persons rarely estimate aright the momentum of their own movements. Confident of their correctness, and honest in their aims, they are often betrayed by their strength of purpose into modes of speaking and acting, that appear at times a little arbitrary, and even overbearing. Thus do they become guilty of an unintended violence, and none are more surprised than they, when told of the injury done.

From the fault here indicated, it is to be feared the Deputation were not wholly exempt. They are known to be men of rare decision, energy and perseverance. With the senior member in particular, these natural traits have acquired large development in that commanding position he has long so ably held. By constitution and habit he is a master-spirit. For years, in the judgment of both, had a change of policy throughout the India Missions seemed desirable. The auspicious moment at length arrived for carrying this change into effect. Armed by the Prudential Committee with ample discretionary powers for inquiry and direction, they are sent forth on their desired enterprise, enjoying the freest scope for adjusting all things to their liking. No opportunity could have been more favorable, or tempting, for the exercise of a spiritual generalship.

Besides, a stress was upon them. The work was great. An extensive region had to be traversed. Propitious seasons were to be improved at the right places. Long delay anywhere was out of the question. What was to be done had to be done quickly. Thus did the force of circumstances conspire with the force of character to impart an impetus to their

movements ; and it was hardly in the nature of things for them not to have borne somewhat strenuously against natures unnerved and debilitated by a long residence in a torrid zone. Indeed, knowing as we do the working of things in India, we cannot avoid surprise at the rapid progress made by the Deputation, and at the amount of business they performed. It is no wonder that a friend writes : "The fact is, the brethren found it hard and trying to attend the meetings of the Mission daily, during the month of the Deputation's visit here." In such circumstances, how easy it was for the missionaries to yield to the firm suggestions of persons authorized to assume the responsibility, may be readily conceived. We submit, therefore, that the Deputation were hardly in a condition accurately to state what amount of influence they had exerted, and how far the missionaries were cordial and free in their actions. It was as if a strong wind should sweep through a grove, and one should mistake the bending of the branches under its mighty rush, for a graceful and willing obeisance to the spirit that was directing its swift courses.

Whether these anticipations are justified, will be seen as we advance.

The narrow limits of our Article will prevent our following the Deputation through their whole course. We shall, therefore, confine our criticisms to that portion of the Report which treats of the Ceylon Mission. It is on this field that confessedly the greatest changes were made. It was in reference to these that exceptions were first taken at Utica. And what was done here, may be regarded as fairly illustrating the methods adopted and the principles carried out in other Missions.

Our first inquiry naturally touches the objects aimed at in the appointment of the Deputation. What was it that the Prudential Committee proposed to accomplish by this measure ? In seeking an answer to this question, we may fairly look for the mention of some important benefit, which could have been secured in no other way ; a benefit which should be, in some degree, proportionate to the large outlay of time and means incurred in obtaining it. To send off two men, occupying the important positions held by the Deputation at home, across half the globe, to be absent eighteen months, at an expense of over

\$8,000, is an expedient which can be warranted only by the promise of a good remuneration. Now what was the great thing contemplated?

Lest any personal motive should be suspected of having operated in the affair, we are expressly told at the outset, that "when the Deputation went forth, and for many years before, there was no point in controversy between the Mission House and any of the India Missions." Language must here have been employed in an original sense, if it was intended to express the whole truth in the case noted. What peculiar meaning the Deputation would attach to the word "controversy," we cannot pretend to say. But certain it is, that there has long been a decided antagonism of views and opinions between the senior Secretary and the Jaffna missionaries, upon several points of mission policy pursued by the latter. This is a fact so patent, and so well established, that we cannot comprehend how the Deputation should have attempted to disguise it. We have access to private manuscripts which prove it abundantly, though we will here quote but one extract from a letter written by an old missionary, who sets this thing in a clear light: "The Seminary got into bad odor before 1844, and our Secretary said to me several times, what he afterwards wrote to the Mission in answer to Brother Poor's letter, 'It seems as if every interest must be sacrificed for the sake of the Seminary,' or to this amount. We could never remove this prejudice from his mind, though we could show that not one in eight was devoted to it." This certainly looks as if there had been something very like controversy on one topic, to say the least. That other matters were also involved in discussion, will appear as we proceed. Knowing, therefore, something in reference to the state of things, as they had actually existed, we are not disposed to give the Deputation the benefit of their disclaimer. It is impossible for us to resist the conviction, that one benefit directly anticipated by them in their expedition was the settlement of a long pending issue, in which one of them, at least, had been seriously involved. Indeed, we find something like an admission to this effect, in the letter of Dr. Anderson, published in the Herald for September, 1855, p. 259: "We came to Ceylon, as you know," he writes, "with expectations of missionary

problems hard of solution and practical views among our brethren, not easily harmonized." In reading this extract, we can hardly avoid the suspicion, that the writer had had something to do with these differences of opinion alluded to here; and if he had not directly occasioned them by his "letters of inquiry," that he yet took a direct interest in their adjustment. But whatever may have been the facts of the case, we know that several of the older missionaries regarded the coming of the Deputation as having reference to the existing controversy between the Mission House and themselves, and that they made preparations accordingly. With some, also, we know it was a cherished hope, that having the Deputation on the field, with the results of past labors before their eyes, they would be able to effect a conviction in their favor, which they had hitherto tried for in vain, by conversation and correspondence. It was this hope that prompted the welcome spoken of in the Report—a welcome which was still extended amid many apprehensions and fears. The Deputation know what evidence we have for this assertion.

But here the question arises: On whom is the fault of this controversy chargeable, if fault there be? Had the Mission deviated from the plan originally marked out for them? or was it the Secretary who had changed his opinions? Certainly the change could not have been in the Mission, for, according to the statement of the Report, p. 29, a statement which will be noticed again hereafter, "they had been following one track for forty years." Like consistent men, they had been steadfastly working on the plan publicly discussed and sanctioned by the Board, at the beginning, and which they had always heartily approved. The departure, then, we infer, must have been with the Secretary. And this inference is confirmed by what is found on p. 42. After speaking of the hinderance thrown in the way of permanent congregations by free schools!—the Deputation add: "We say this with perfect recollection, that we at home had a joint and cordial agency with our brethren here, in this method of working the Mission, and have written and published much to secure it favor." Here, then, we have a change of views fairly admitted; and that this change did not take place in consequence of the visit, we have already seen. It took place long before, and

none will doubt that it furnished one motive for the Secretary's excursion to India. It was his telescopic vision, spying the land from far, that first detected seeming failures in that system which he once had approved; and these failures he now felt constrained to point out in person, to his brethren, who, notwithstanding all his previous asseverations from a distance, had not been able, with their closer view, to discover them for themselves.

Now, it may be asked, have we not arrived at the real secret of this movement? Would it not have been more candid for the Deputation to say frankly: We had long differed from the missionaries in our ideas of a sound mission policy, and not having been able to persuade them into our course, we went out to take more efficient methods for setting them right? Why thus attempt to ignore, or disguise, a fact which after all shows so clearly through the veil that is cast over it? This is precisely the view taken of the matter in the public journals of India, and it is the view which forces itself upon every person who intelligently surveys the history of the mission for the few past years. To our minds it is plain that the expedition of the Deputation was designed as an effectual method for enforcing a long cherished, but hitherto steadily resisted "theory of missions."

But let us look a moment at the objects of the measure as stated in the Report, and see how far they admit of being sustained. From the list of Instructions, we perceive that the Deputation were sent out mainly to gather "information." The Committee wished them to ascertain something which "they had not been able to ascertain with sufficient clearness, either by correspondence or by conference with returned missionaries." Now, here it strikes us, is a marvel. The Committee wished to discover something which neither Mr. Winslow, nor Mr. Meigs, nor Mr. Spaulding, nor Dr. Poor, nor Mr. Hutchings, nor Mr. Hoisington, nor Mr. Mills, nor Dr. Allen, nor Mr. Burgess, nor Mr. Tracy, nor several other returned missionaries who might be named—all able and intelligent men—were able to communicate to them in a satisfactory manner. They were to find out something which all the missionaries moreover, on the field, in their united capacity, could not suf-

ficiently enlighten them upon by writing. There is certainly a mystery here which we cannot solve. Two persons are deputed into a foreign country, of strange customs and speech, to get more accurate intelligence for the Committee, by ocular inspection during a flying tour, than could be imparted by missionaries who had lived and labored in the land from ten to thirty-five years. Were the Deputation so vastly superior to the missionaries in their powers of apprehension as to merit a larger confidence in their observations? Or were the missionaries refractory that they would not answer the inquiries put them? These things will not be pretended. What then is the secret that demanded so costly a search? What more could have been needed for the guidance of the Committee in their plans, than could be obtained by frequent and leisurely interviews with those experienced servants of the Cross who, worn with toils, had occasionally come home for refreshment? That must be a strict supervision, and savoring too, somewhat, we fear, of distrust and *espionage*, which demands for its administration a greater minuteness of knowledge than these sources afforded. Could not the judgment of the missionaries have been relied upon with safety in matters of apparently doubtful expediency? Was not the responsibility of success mainly with them, and were they not fairly entitled to decide upon the means they should adopt in their labors? And would it not have been more prudent to have waited, until a Deputation was asked to assist in devising the right modes of operation?

But, perhaps, our difficulties will be removed by looking at the points to be investigated. It was made one duty of the Deputation everywhere to see "how far the oral preaching of the Gospel is actually the *leading object* and work of the Missions, and to exert themselves fraternally to encourage the determination of every brother and sister to know nothing among the heathen but Jesus Christ and him crucified." Oral preaching a leading object of Missions! We had supposed on the contrary, that the salvation of souls was the leading object; and that in achieving this result, the missionaries were allowed the liberty of Paul, to "become all things to all men." But here it would seem as if the means were converted into an end,

and insisted upon, regardless of results. Waving, however, such criticism for the present, it may be asked, why this great anxiety about oral preaching? Was there ground for suspecting that the missionaries were particularly delinquent in this branch of duty? Or were the Deputation so eminent in this sacred work, that *they* were *peculiarly* qualified to inspire others with a zeal for it? Knowing the Jaffna missionaries as we do, and having learned how noted they have been for indefatigable labors in preaching and visiting from house to house, we really cannot believe that it was so expressly necessary for two persons, not a whit in advance of them in this particular, to travel across the ocean to stimulate them in oral preaching. Would there not have been as much propriety in having the case reversed?

Again, the Deputation were to inquire, "how far the Missions were prepared to rely upon oral preaching, and to dispense with the pioneering and preparatory influence of schools." We are almost tempted to indulge in a little amusement over the very nature of this inquiry, wondering (e. g.) how Mr. Pease and our city missionaries would look, were it seriously proposed to them, to abandon their ragged or other schools, and rely simply on preaching efforts. But admitting for the present its perfect legitimacy, we ask again, were not the missionaries qualified to decide this point independently? Did it not fairly come within the range of their discretion? We must confess we do not understand this sensitiveness about schools; this desire to exclude poor heathen children from the benefit of biblical instruction, except it be on the ground of a theoretical prejudice, which had grown to be no longer tolerant.

Again, the Committee were anxious to know "whether mission schools should not be restricted to converts and stated attendants on preaching and their children"—that is, restricted to those who could best afford to be without them! on the principle, we suppose, that "to him that hath shall be given!" For our part, we should be disposed to reason in precisely the opposite way. Believing that those who had become Christianized, would have within them a stimulus to further acquisition, we should be the more prompted to bestow our attention on the poor unfortunates that were still enshrouded in the outer darkness.

If distinction were made anywhere, it certainly appears to us that it should be in favor of those who were utterly destitute of true knowledge. Such, according to our notions, would be the dictate of common sense, and common charity; and how shall we account for the strange inversion of this mode of reasoning on the part of the Committee? Had the mission schools been purely literary or scientific institutions, we might readily explain this nervous apprehension. But when we reflect, that the chief objects of study in these schools are the Bible and Catechism, as is fully shown in the Report for 1852; that they are, as one missionary styled them, "daily Sabbath schools," attendance at which, Dr. Poor, in his letter to Dr. Anderson, calls the children's "golden period of probation for time and eternity;" that they are youthful audiences, always ready gathered for the missionary, we must confess ourselves at a loss how to express our surprise. Are we not to care for heathen children, even though the parents should remain idolaters? None but a man hopelessly bound to a theory would answer, Nay. But conceding again the rationality of the Committee's inquiry, we ask, once more, was it so profound a one, that the missionaries could not, with all their experience, have replied to it categorically? and could not the Committee have been content with their answer?

But not to linger. The remaining topics of inquiry were, the expediency of establishing collegiate schools; the reason for so great a delay in putting native converts into the ministry; the propriety of furnishing aid for the erection of churches; the advisableness of reducing the printing establishment, and the suitableness of having the correspondence between the Mission House and the missionaries secret, instead of free and open as heretofore. Such are the main objects on which the Committee desired to be enlightened. Now, it seems to us, there is not an item in all the list which could not have been fairly investigated by the aid of returned missionaries or by correspondence. Matters of far greater moment are often settled well, in the light of fewer data, than those constantly in reach of the Mission House. We cannot help the feeling, therefore, that there was a certain something in the minds of the Committee, or of the Secretary which hindered their being

satisfied with the responses that came to their inquiries from abroad. Their appearance is that of men, disappointed in the testimonies of others, yet so confident of the correctness of their theory, that they must needs go in person and test its conclusions for themselves. •

But were the Committee sure that their Deputation were liable to no mistake? What peculiar facilities for knowledge had they which the missionaries had not? Would the impressions caught during a rapid survey, be more trustworthy than the mature convictions of a resident of twenty or thirty years standing? Would Americans, just arrived, be able to judge accurately of the power of a Tamil sermon over an audience of strange looking Hindoos? or would they be competent to decide on the fitness of native converts to assume all the responsibilities of a Congregational church organization? Could they, at a glance, discern the beneficial effects of vernacular schools, or instruct veteran missionaries in the best mode of evangelizing a population of whose peculiarities they were practically ignorant? With all their investigations, would they be able, by a transient visit, to ascertain how far the missionaries were relying upon oral preaching, and whether they were wasting time in alien pursuits? Who does not see, that, for all the useful knowledge they might acquire on these subjects, they would still be dependent on the missionaries, and for the best of this, on those who have been longest in the work? * Looking

* The difficulties in the way of correct knowledge, under the above circumstances, are thus set forth in an extract from "The Friend of India," given by Dr. Poor, in his letter to Dr. Anderson, by way of caution :

"Sir C. T., after a tour of three months, may write an essay on the Constitution of the United States of America. A correspondent of "The Times" may even run over southern France, and as he goes, obtain a life-like picture of the vine-dressers of Bordeaux, and the commercial politicians of Marseilles. But an English traveller in India cannot acquire even a partial knowledge of the country. He has all his ideas to unlearn. He has not simply to comprehend the language. He has to discover that it is possible for every man who approaches him, on every occasion, to tell an untruth, that rich men may prefer to walk barefoot, and that every attribute of respectability can coëxist with the utmost habitual crime. He has to comprehend that the gentle and courteous Baboo, whose phrases are all of abstract virtue, or whose demeanor would do honor to a court, has ordered a village to be burned, maintains gangs of bravos, or is an habitual suborner of perjury. In short, he has to learn the great truth, which Manchester will never recog-

at the whole subject, therefore, there is but one advantage we can conceive as attaching to the Deputation, and that is, the opportunity thus gained, of culling such facts as suited their purpose, and of directly suggesting the answers which they desired. How far this opportunity was improved, will soon appear.

But the Deputation were not simply to search for information. We read that they were invested "with full power and authority to give such directions to the several missions, as they shall judge that the best interests of the mission demand, in all cases in which it was their united judgment that the exigency was such as would not justify delay for the action of the Prudential Committee." What the Board think of this investiture of plenary power over its ordained missionaries, we cannot pretend to say. It may be constitutional; but we agree with one of our brethren abroad, in pronouncing it "a most extraordinary fact in the nineteenth century." It strikes us the more so, when we reflect, that it was done by a body, mostly composed of laymen annually elected, without consulting the Board, and in reference to Missions which contain some of the oldest and ablest men the American churches ever sent out. A journal widely circulated in India, "*The News of the Churches*," in its issue of April 1st, 1856, contains the following expression on the subject: "Indeed, the Executive Committee is openly charged, though all Congregationalists, with exercising higher powers than Presbyteries or Bishops claim, and with treating the missionaries more as dependents than as ministers of Christ." We ask our brethren whether they consent to these assumptions?

But it may be replied, that these powers were conferred only in case of an emergency. True—but how liberal is the construction to which this limitation was liable. All the Missions, it seems, were found involved in this emergency. The first news heard from them is, that the revolution was accomplished, and we at home did not enjoy even the poor courtesy of being warned that the thing was to be done—much less, of having our advice asked. Yea, when it was announced at Utica, that the changes had gone into effect, the officers of the Board declared the thing impossible.

nize, viz., that society can exist under forms unknown to political economists, and that the appearance of civilization is compatible with the total absence of every quality which endows it in Europe with vitality."

But it is replied again, that the action of the Deputation was subject to an after revision. Granted. But was this a sufficiently effectual bar against hasty proceedings? Every one understands how serious are the objections to a counter-revolution. The Deputation well knew, that if their desired changes were once fairly established, there would be small likelihood of these being ever set back. And here is precisely the pinch of our present position. Multitudes, who are opposed to the changes, now question the propriety of countermanding them; and yet they hardly feel willing to let things stand as they are. And was not this a difficulty to be anticipated?

As to the precise matters in which directions were to be given, we are not informed. The latitude conceded is very broad. All we are told is, that the Deputation was "to do that for the India Missions which could not be accomplished effectually by correspondence." The language is very significant, and opens wide scope for the imagination.

But was there no danger lest this endowment of power would repress the freedom of conference, and impart to the suggestions of the Deputation the force of law? Reason, we know, speaks to great advantage, when it is seated on an eminence and gestures with a sceptre. Few are found bold enough to argue against its pronouncements, when these descend upon them from the elevation of high official authority. Should the Deputation, then, think fit to utter their views *ex cathedra* upon any mooted point in discussion, what was to prevent their obtaining a ready acquiescence? Who, of contrary opinion, would venture to resist the voice of the Board, as it spake through these, its delegates? Or, supposing their words were only "suggestive," how would a missionary be able to distinguish between "a suggestion" and "a direction?" Were the Deputation always careful to insert parenthetically, "We speak this not of commandment?"

In view of these considerations it strikes us that, if the Committee wished to get at the real opinions of the Missionaries, and learn the correct aspects of their fields, a more impolitic thing could not have been done than thus to convert their Deputation into Plenipotentiaries. Our letters from abroad abundantly evidence the inexpediency of such a proceeding. Again

and again is the *authority* of the Deputation given, as the efficient reason for much of the recent action taken, and we are even told that in their eagerness to carry their measures through, many interposed objections were summarily set aside as of little worth. And if such statements are rebutted by testimonials of a contrary kind, our rejoinder is, that those only can estimate the force of the current who attempt to push up the stream.

We now proceed to show how far these anticipations were realized in the Jaffna district. The Deputation reached Ceylon April 2d, 1855. Seldom has the mission appeared in so dilapidated a state. The ravages of the small-pox, cholera and famine had left it a wreck. Its schools were mostly disbanded; its congregations broken up; several prominent church members had died; and one of the founders of the Mission was no more. Besides this, nearly all the brethren were worn out and disheartened with manifold labors and losses. Apparently it was a most unpropitious moment for exhibiting the true workings of the system which had hitherto been pursued. One might as well have attempted to judge of the beauty and efficiency of a ship of war, after it had been brought into port, dismantled by a storm. Dr. Anderson, however, in a letter published in the Herald, congratulates himself on having arrived "just in the right time." As we regard his mission, it must undoubtedly have appeared so. No situation could have been more favorable for inaugurating the new theory. There could have been nothing for regret.

Next, it will be instructive to observe, how the conferences were managed. The Deputation, after having visited the stations separately, we are told, convened the Mission; and what was the first step? Was it to propound inquiries and let the missionaries speak? Not in the least. This would have been, simply to have opened the way for the same old replies which had been given so often before, and set aside as not the thing wanted. With the view apparently of obviating such a result, the Deputation, as the Report tells us, (p. 18,) "read a statement of facts and opinions just as they lay in their minds." Here we must confess is a specimen of excellent tactics, to say the least; as a shrewd device for carrying a point, nothing could have been better. But what shall we say of its fairness?

It is true, the Deputation add, "we took care to affirm that all we then said was merely suggestive." But of what avail was this assurance? Such a disclaimer of intention to overrule deliberation on the part of those in authority is a well understood form of courtesy which persuades no one. It is the soft glove dressing the iron hand, the force of whose grip is just the same. If this imputation be repelled as severe, where, we ask, was the necessity of occupying a position which rendered this precaution needful? Was there not rather a direct impropriety in it which ought to have been scrupulously avoided? In spite of all precaution to the contrary, this preliminary declaration of opinions was inevitably calculated to restrain the freedom of discussion and give a biassed result. It was nothing less than an index put up at the beginning of the course, pointing the way for the docile to walk in. Or as one terms it, "it was a bridge cast up for the purpose of reaching desired conclusions." To affirm that it had no determining influence, is to offend our common sense.

But to proceed. Twenty days, we learn, were occupied in discussing twenty-one topics and drawing up reports upon them. This, as every one must concede, was rapid deliberation—exceedingly so; when the number and extent of the changes recommended are taken into the account. Here we have at the outset a new theory sketched in regard to the "governing object of missions," marvelously resembling that reported before the Board at Hartford. To suit this, the Batticotta Seminary is revolutionized, so as to render its suspension necessary. Free schools are reduced in number and confined to proselytes and their children, an exception being allowed for others in the present emergency. The Oodooville Female Seminary is reduced to a size proportionate to the probable demand made by the catechists for wives. From all these schools English is to be rooted out, and those supported by Government grants with a view to instruction in English, are given up. Besides, the printing establishment is sold. All connection with the local Tract and Bible Societies is dissolved. The principle of open correspondence is abrogated, and the ecclesiastical organization is merged into that of a Mission, acknowledging no court of appeal save the Prudential Committee. With all this, a new church is organized, and a pastor examined

and ordained over it. Such was the amount of business accomplished in twenty-one days.

The Deputation tell us: (p. 23,) "Great unanimity prevailed through the whole meeting." "It was the result of God's blessing on their own experience." A somewhat different view of the matter is given us in a letter of a missionary, dated Feb. 8th, 1856: "In regard to Dr. A's statement in the Herald as to the *unanimity* of the mission respecting all the changes made here, I must say that I was greatly surprised, and that I do not understand we were so unanimous; at the same time I have no doubt that Dr. A. intended to state the matter fairly. Certainly the mission never would have thought of making some of these changes, and I feel that the Deputation should assume a full share of the responsibility themselves." And the real secret of what unanimity did prevail, is hinted to us in the following words: "The Deputation were armed with great power, and we certainly were not left in ignorance of the fact." Plainly there is a golden and a silver side to this shield; and it is well for us to take a survey all round.

There are intimations enough in the Report that the chief dissent existed on the part of the older brethren. This is fully confirmed from other sources. Dr. Poor, before his death, left his testimony against these changes in a general convention of missionaries held preparatory to the arrival of the Deputation, where they were in a measure anticipated and discussed. His views, as his dying message to Dr. A. declares, "were well known;" and we have read the memorandum of these arguments and statements which he intended to lay before the Deputation in person.* With him there firmly stood his old and

* The cause of truth here requires, that we say a word in regard to the extracts given in the Report from Dr. Poor's letter to Dr. Anderson. We have read that letter through carefully, and must say that the whole drift and tenor of its argument are clearly the opposite of those which the extracts imply. These have been so severed from their explanatory and modifying context as to make the writer's testimony tell in favor of the Deputation; whereas they were but the concessions made to an opponent for the purpose of securing greater credit for the adverse opinions maintained, as will appear in the course of the Review. There is an unfairness here which imparts great pertinency to the following inquiry, which we discover in Dr. P.'s "Memoranda:" "Has 'the *old logician*'† no influence over Deputations?"

† See Matt. iv. 3.

well-trying fellow-laborers, Messrs. Meigs and Spaulding. They were veterans of more than thirty years service, with their natural force not abated. Here was to be found the real experience of the mission. The rest were comparatively young men—four of whom had hardly enjoyed experience sufficient to command a large blessing upon; two having been in the field but two years, with only a smattering of the language, and two were laymen having no direct concern in the matters revised. The one longest resident was of thirteen years standing. We mention these facts simply to illustrate that “pressure of experience” by which the measures under review were carried. Computing it by years it was as one to four. We see, therefore, that those whose counsel was best entitled to deference were against the Deputation, and were simply over-balanced by numbers. The actual pressure was that of a simple majority of votes—votes, which we venture to say, would never have been cast except under the countenance of a Deputation assuming the responsibility.

In view of these facts we humbly submit that the exigency in which the Deputation found themselves was not one that required haste; rather it plainly called for delay. The Mission was the oldest but one in charge of the Board, and contained a large investment of labor and funds from multitudes who were deeply interested in it at home; and these most assuredly had a right to be consulted. Its system of operations had been extensively wrought into the general structure of society to such a degree, that its sudden alteration must necessarily have occasioned wide-spread derangement, disappointment, and offence abroad. The new measures proposed were adverse to the judgment of many of the ablest missionaries in other parts of India, and might therefore have been fairly distrusted. And finally, we insist that a particular respect was due to those two veterans, who would be compelled, on the new system, to see their life-long labors disparaged, and the fruits of their experience set at naught. Such considerations as these force on us the conviction that the Deputation, far from precipitating these changes, ought to have used their utmost authority in staying proceedings until the approval of the Board and its patrons could have been obtained. Their haste is contrary

to that judiciousness for which they have hitherto been signalized.

Such is the history of the doings of the Deputation as we look at them. On reviewing its details we cannot avoid the inference, that the result reached was the object distinctly contemplated at the start. The theory which governs all the changes appears in every section of the instructions, and the whole course pursued makes directly for its enforcement. Watch the movement through, and you see it going straight to its mark—swiftly, determinately, without faltering, and producing everywhere the same results—and our belief is irresistible, that an anterior governing purpose regulated all its issues. If the Deputation deny this conclusion, strengthened as it is by many other testimonies, we can only say, that here there is presented to us another instance of “unconscious motive” which we would commend to the careful study of psychologists, as a new illustration of how “fearfully and wonderfully we are made.”

We have been thus minute in this examination, because it assists us in rightly estimating the utility of the movement under review. The aim and methods of investigation necessarily determine the value of the results obtained. Whatever undue bias rules in the one, inevitably vitiates the other. How far this has actually been the case will be seen by considering the motives alleged for change in particular instances.

The grand argument which runs through the Report is, that thus far the Jaffna Mission has proved a failure, and, therefore, stood in great need of a revision. What has been done there is styled an “experiment”—valuable chiefly for the experience which it has furnished. It is also termed a “preparation.” Again, we are told, that “had so much piety, talent and labor been employed for so long a time in direct preaching, without schools, we should have been ready to regard this Mission as without doubt to be relinquished for some more productive field.” Such is the account given of the Jaffna district after a mission culture of nearly forty years. It is not surprising that on the week subsequent to the Albany meeting, we found a reverend corporate member knitting his brow in sad perplexity as to how he should counteract the disheartening influence of

this Report upon his audience at the next Monthly Concert, and secure his usual collection. How many others might have been discovered in a like predicament, may be conjectured. Nor do we wonder at the exultation of the godless portion of the press over these acknowledgments of inefficiency in efforts for foreign evangelization. But how are we to reconcile with the above expressions those flattering accounts from abroad, which have so long beguiled us into the belief, that the Jaffna Mission was one of the most successful under the care of the Board. There are at this moment before us, "A brief Sketch of the Ceylon Mission," published in Jaffna, 1849; also the "Report" of the same Mission for 1852, besides some subsequent accounts in the "Missionary Herald," together with numerous letters and manuscripts from Jaffna friends; and throughout all these we find pictured a totally different aspect of things. "Speak we of *failures!*" writes Dr. Poor, somewhat indignantly. "Let us go to Christendom—beginning at Antioch, Corinth, Geneva, London—to New England, to Massachusetts, and to Boston, that 'rebellious city,' both on Teatotalism and Antiteetotalism." And again, speaking of the Hindoos, he says: "But though they are such a race, and partly because they are such, we place a very high estimate upon the investment we have made upon the mind and conscience of this people, and render devout thanksgivings to God that we have been permitted to such an extent to preach by teaching, and to teach by preaching, the Gospel to every creature in our mission field."* We might account for the adverse representations of the Deputation, partly on the ground that they had no sufficient data by which to form a correct judgment of the transformation that had been going on for years. They had seen nothing of the past. They could hold but little intercourse with the natives. Their chief basis for estimate was a few general statistics. And so far as this was the case, it was natural for them to be misled. But what if numerous baptisms could not be reported, and flourishing "stated congregations" pointed out? Does truth always signify its progress by a flourish of banners? Does the kingdom of God come with observation, so that we can always track its advancing

* See letter to Dr. Anderson.

footsteps? Are no triumphs won save such as can be jotted down in figures and paraded with *éclat* before the churches? None will assert this. Then what value can we set upon the opinions of the Deputation, formed from their cursory survey? Notwithstanding all their assertions to the contrary, we have abundant reason for affirming that a wonderful revolution has been going on in Jaffna, silently and surely, both in the manners, public sentiment, and religious belief of the people, which greatly alarms the Brahmins, and clearly betokens the impending downfall of idolatry. It is a change such as the eye of the casual observer detects not; but which a comprehensive glance along the past forty years plainly perceives, and joyfully recognizes, as a steady setting of the whole mass of the population towards the ultimate recognition of Christ as Lord.

But on this point we have even the direct testimony of Dr. A. himself. In a letter from Madras to one of the Jaffna Mission, he writes: "I find my mind tending towards this conclusion. That more impression has been made by missionary labor on the Jaffna people than anywhere else in all India, that has fallen under our eyes. A great work has been done in Jaffna, and I look in vain through this region for the bright intelligent faces of the Oodooville girls." We thank our Secretary for this kind acknowledgment. It soothes some wounds. It assures us that in his more candid moods, he would not have consented to abandon the Jaffna Mission, even had it gone on as before. But it sadly damages with its bright colors, that dark back-ground which he had thrown on his canvas, in order to make the changes he had introduced, stand out with more striking effect.

But we are told, that "the Ceylon Mission has, in point of fact, followed one track for the space of almost forty years;" and this is attributed to the "natural aversion in men of advanced life to change long cherished habits of labor." Surprise is intimated that no village churches had been organized under native pastors; and even, it is said, that until of late the idea of doing this was not fully developed in the minds of our missionary brethren, because forsooth, "great practical truths usually have a gradual development;" and not a little credit is

taken by the Deputation, for having helped in the first act of this sort, as though a great exploit had been achieved.

Furthermore, complaint is made of the smallness of the stated congregations, since "in a population of one hundred and thirty thousand souls, separating from the congregation the pupils in the mission schools, and the persons in mission employ, only one hundred and twenty-four adults remain for the whole five older congregations, who are not members of the church." These statements and intimations excite our unfeigned surprise. Who that knows would think of calling such missionaries as Poor and Meigs, Spaulding, Winslow and Hoisington, men of mere routine. Ministers more observant of the times, more alert to the calls of Providence, more facile in adapting themselves to occasions, we have seldom seen. Constantly have they been shaping their system to occurring exigencies, and the history of their work is that of a steady organic development. The idea of the village church, so far from being a thing of recent date, has been before their minds from the beginning. Most strange if it had not. In 1847, we read that a "Village Church building fund" was formed, at the instance of Dr. Poor, "to aid in the erection of neat, substantial stone chapels throughout the Jaffna district." On the plan proposed six edifices have been erected, where catechists have held stated meetings, gathering audiences, it is estimated, of about a thousand persons in all. "It is our design," says the Report for 1852, "to improve all favorable openings for thus establishing our men in the villages, with the hope that they may gradually gather around them churches and congregations of those who shall ultimately themselves be ready to sustain the institutions of the Gospel; and in the meantime these men are in situations favorable to the acquisition of that strength and reliability of Christian character, which will enable them to meet their gradually increasing responsibilities." Furthermore, a theological class has for some time been in process of instruction, with express reference to becoming pastors of the churches which should be formed. These things certainly do not look like following in one beaten track, or being fettered by old fixed habits. And should they not, we ask, have been accredited to the Mission in the Report? The truth is, that the Mission was steadily

arriving by regular processes towards the consummation desired by the Deputation, having had a fixed plan for it. And in view of this fact, Dr. Poor writes: "For the Deputation to break in upon us now, would be like rooting up the young corn before it comes to the time of earing, because forsooth, the full ears do not appear at the time—*mistaken time*, expected."*

Now it is true that stated promiscuous congregations had not been instituted in the form they assume in this country. But what reason had the Deputation to look for such organizations thus early. Ecclesiastical history says nothing of them until about the third century, and it requires no great penetration to perceive that, in a structure of society like that of India, unequalled for its organic unity, compacted together by family and clanish ties, by caste, by traditionary occupations, by national customs and modes of life, made sacred by antiquity and religion, it requires the whole power of a regenerating faith to detach a few from the main body, and cause them to assume the name and obligations of Christianity. The people are not easily prepared for such an individualism as this. Much agitation and discussion must prevence, loosening old affinities, and crumbling the consolidated strata of the population, ere the convictions at work beneath the surface can force themselves into the light and take effect. Men of the world will ever be governed by prevailing fashions and customs, let their private belief be what it may. Especially is this the case among the Hindoos, whose sense of obligation to truth seems at times to have been wholly deadened. We cannot, therefore, reasonably look for the formation of promiscuous congregations at this stage of the mission. The thing is premature, and there is no propriety in construing the absence of it into a token of the utter failure of the Gospel with the people at large. The very fact, that six village chapels have been successively erected, in great part by native funds, is a more correct indication on this point; for we are not to suppose that the missionaries would have sanctioned this increase of chapels, if there had been no call for preaching stations. Seeing, then, that the formation of churches had long been directly aimed at and prepared for, what more did the Deputation accomplish than hasten to its consummation

* "Memoranda."

a work already begun, pull open as it were by the hand a flower just blooming? And is this to compensate us for all the expense we have incurred? Was there any need of special efforts at so great a cost for "encouraging the Brethren to carry the Gospel into the villages, and in such a way that its institutions may speedily take root in them," as if the measure had not been already in progress?

But there is one measure for which the Deputation, we suppose, will exact full credit, and they shall have it. They abolished those schools, which had so long been hindering the spread of the Gospel, and the formation of stated congregations! We have already seen what was the character of these schools which were exerting so baleful an influence. But to impress this thing more definitely, we will quote the following description of them from the "Mission Report" for 1852. "These schools continue to be as they always have been, Bible schools, and their influence upon the community is great. It is not easy to determine to which class they have been the more important; whether to the rising generation for the purpose of imparting to them elementary and religious instruction, or to the risen generation for the two-fold object of preaching to them the Gospel at the school bungalow, and of visiting them at their houses." Again; in his letter to Dr. Anderson, Dr. Poor speaks of them in the following manner: "The number of schools may be regarded as a fair index of the extent to which preaching the Gospel to *adults* in the several villages was carried." Such are the institutions which, in the estimation of the Deputation, have stood in the way of stated congregations. We are tempted to ask, Is the entire structure of the human mind in India so overset, that youth there is not the fittest season for remembering the Creator? Or is it we that have been deluding ourselves with the vain belief that religious education is one of the surest means of securing the heart for God? The Angel of the Old Covenant bade farewell to the world, with the announcement, that "the hearts of the fathers should be turned to the children," by way of preparation for the Messiah's Advent. And was this preparation designed only for the latitude of Europe? To our minds nothing is more inexplicable than the above statement in the Report. So con-

trary, in fact, is it to reason and experience, that the Deputation themselves seem to have forgotten it on writing the 57th page, where they, with singular inconsistency affirm, "You have seen that one of the main inquiries in the Madura Mission was, how to strengthen the large system of vernacular schools connected with the village congregations. It was to invigorate them, and through them the congregations, and thus to lead on the gathering of village churches that, &c." We would ask, Was that "intervention of schools," which had proved so disastrous in Ceylon, likely to prove beneficial among the same class of people on the continent? According to the Deputation, the history of Jaffna "proves the insufficiency of schools as a means of securing stated congregations, rather than the impracticability of the field." Yea, it shows that schools "stand in the way of the congregation." Whereas, in Madura, it seems the effect of schools is to invigorate. How are we to reconcile this?

The fallacy of the Deputation's reasoning is thus exposed by Mr. Spaulding:

The expression "schools would seem to stand in the way of stated congregations," was the stumbling block over which the Deputation stumbled and fell. A greater hoax than this was never entertained. The whole hinges on the assumption, that direct preaching efforts must secure permanent congregations in a given time. "You can show no such congregations; therefore the failure is to be charged to the intervention of schools." The reasoning seems to be thus: "Did you have schools?" "Yes." "Did you have permanent congregations?" "No." "Ah! that's it. Because you had schools. But did you not get permanent congregations where you had no schools?" "Never." "Did you try to get such?" "We did." "Did you not succeed?" "No." "What, not succeed when there were no schools and when they were suspended?" "No." "Then without doubt your Mission must be relinquished for a more productive field. Schools *are* a hinderance, yea a hinderance to the spread of the Gospel. Out with them!"

We think the doctrine of the Deputation will find but little credence with the school-loving people of America.

But did not schools divert the missionaries from the great work of preaching, and so operate disastrously? This the Deputation imply, and so many have inferred. On page 43, it is

said that "the converting influence of the Mission is and has been chiefly through its boarding-schools." If by this is meant that here is where the strength of the Mission has been expended, never was there a greater mistake. Not more than one in seven or one in eight ever gave their time to the schools. The Mission "was emphatically a preaching mission," and the main work of its members was to address congregations, visit from house to house, and proclaim the Gospel wherever they had opportunity. We have testimony, that in the course of four years, one of these old missionaries made nearly 3500 calls, by the record, among the villagers; reading the Scriptures, and praying from house to house in order, holding also neighborhood meetings wherever he went. And he ascribed his free access to all classes, to the fact that he found the pupils of his Mission in almost every family. A similar work was done by others. It is a mistake, therefore, to assert that the converting influence was mainly in the boarding-schools. Gospel truth was diffused everywhere, and impressed alike upon old and young. The Mission report for 1852 speaks of "daily excursions in the villages," "visitations from house to house," "frequent tours into distant places with encouraging results," and "village meetings on Sabbath afternoons, numbering from ten to fifty or sixty persons." In view of such varied labors, we conceive there was some reason for a missionary, on writing of the desire of the Deputation for *more* preaching and *more* visiting, to inquire "what more can they ask than has been done?" It is high time that the impression which has widely gone abroad, that the missionaries were a set of school teachers, "taking it easy," was corrected. Certain it is that the lack of permanent congregations cannot be charged upon a want of preaching.

But what few conversions among the pupils!—"only thirty among thirty thousand," it is said. On what can we charge this lack of converts, if it can be shown that the Gospel has been faithfully dispensed? Shall we chide with God for withholding his grace; or shall we find fault with the toughness of the material which we have to work? May we not rather ask if the churches at home have not been defective in prayer for the needed blessing?

But we challenge the fairness of the estimate here made. The school system is one complete whole—consisting of three grades of instruction, and must so be judged. The vernacular village schools are at the foundation; above them are the English schools; and over all are the two Seminaries at Batticotta and Oodoville. The most promising youth found in the first, are carried along in their course through the other two. Hence it is in the latter that the fruits of the early blooms are to be looked for. We commit a great wrong, therefore, when we undertake to judge of the village schools separately, by the number of conversions which have taken place in them. The work effectually begun here, matures elsewhere. Indeed, the Mission Report speaks of “very many” who received their first impressions in these schools, but were taken into the church after entering the seminaries; of sixty-two baptized after leaving their course of instruction; of others who had given good evidence of faith in Christ, but had died before professing it publicly; and of eighty schoolmasters, besides the parents of children, who had been led to Christ by means of the schools. In view of such facts we contend that to condemn the village schools because of the small number of conversions in them, would be like felling an orchard because it bore no crops the first or second years.

But not to press this point. Few as have been the conversions in the schools, it is proven that from them the churches have been mostly recruited. Though they have cost but a small proportion of labor and means, they have yielded by far the largest results. A missionary writes: “The simple preaching of the Gospel among the people of India, where catechisms and Scripture history are not, and have not been taught to the children, has had thus far very little saving effect. So far as my knowledge goes, I have not seen in this field four cases, with the exception of Navaly, in thirty-five years.” If this be so, our argument is, continue the schools, if you wish to have congregations—not do them away—not find fault with God for not working according to your theories. “Who crossed and guided the blessing hand to the head of Ephraim the younger instead of Manasseh the elder?” asks a missionary. “And who has blessed most singularly our seminary schools, and bestowed but a left hand gift to our preaching and touring operations? Who is Joseph, that he

should be displeased and lift up the blessing hand from the favored head? And who are we, that we thrust from the family the younger child so long, so visibly and so wonderfully blessed, and declare that the apostolic first-born shall be the heir? When many instrumentalities are in operation in India, who shows which is the chosen one?" These, we conceive, are pertinent inquiries. They impel the mind along a most instructive train of thought. To us it seems as if the Deputation had been undertaking to act the part of God's counsellors, and to direct his Spirit. Their abrogation of the most successful instrumentalities is nothing less than insisting that God should convert souls by their own methods or not at all. It is carrying out most effectually the idea we exposed in the instructions, that oral preaching is the great end of missions, and not the salvation of the soul.

But the fallacies in regard to the Batticotta Seminary surpass all the rest. We have already seen that this institution has long dwelt under the shadow of the Secretary's frown. No favorable position to thrive in, as one may readily infer. In a letter, dated 1853, Dr. Poor writes: "And if I were uttering my last sayings, one of them should be 'if the Prudential Committee are not by this time prepared to *patronize* the Seminary by adequately providing for it and *giving directions* accordingly, it will fail probably of accomplishing the objects aimed at and which I believe are within reach.'" Similar statements are scattered through the correspondence of missionaries extending through several years past. Within this period, the opposition to it has occasioned a great reduction of its members. But during the visit of the Deputation, it was so far remodeled and contracted as to preclude its continuance on the plan proposed. We are told in the Report, that "the suspension was resolved on after the Deputation left the island and was suggested by one of the older missionaries." The remarks that follow, intimate that he approved the change. In a letter we have from him, he thus explains his conduct in this matter. Referring to the suspension he says: "This I first proposed in discussion for discussion's sake, but really because, as I said, I would rather have nothing for ten years, than to have a half-dead-and-alive thing which would not be worth anything, but be a tax

and a disgrace on our hands." We perceive from this extract how important it is to look at the reason of men's doings, before we venture to interpret them in our favor.

Like misrepresentations pervade the whole paragraph upon the Seminary. For example, we are told that "the purely vernacular studies of the three classes were only twelve, while the English were thirty-five;" but we are not told that many of the English studies occupied only half a term, while some of those in Tamil were continued through two or three years—thus restoring the equilibrium in point of quantity. We are told that "only eleven out of the ninety-six pupils were members of the Church;" but we are not told that a class with seven pious members had just graduated, and a new class with none at all had just come in. We are told that the "Seminary had been shorn of the great religious strength it possessed in former times;" but we are not told how the "missionary help" which "had been begged, and begged again, ever since 1847, had been withheld," and the Principal had been repeatedly laid aside by illness. We are told that "the evils of the system are stated by the Mission in their Report;" but we are not told that these evils are mentioned only as tendencies which are purely theoretical, and never had any verification in fact. We are told of the Government servants which the Seminary has furnished, but we are not told of the one hundred and sixty catechists and teachers which have been raised up in it; nor what great help even the unconverted graduates have rendered the cause of Christianity. Much is made of the "earnestness of Mr. Hastings, its excellent Principal, for these changes;" but nothing at all is said of his brief connection with the Seminary, and how entirely contrary was the opinion of Dr. Poor,* and Mr. Hoisington and Mr. Mills, who had for years been in charge of the institution and who alone could fairly give the real experiences of that office. Such omissions as these are fatal to the accuracy of the Report, and show clearly on what misjudgments the Seminary was condemned. We desire no

* In his letter to Dr. A., Dr. P. thus writes: "The importance of our Seminary has risen of *late* years, in my estimation, thirty-three and a third per cent.; if we would be as *wise* here, as people are in America, in aiming to raise up men suited to the times."

better evidence of the overruling influence of a pre-existent theory, which made against its continuance, than we have here.

One fact occurring during the discussions should here be known, as casting light upon this whole subject. We here quote from a reliable correspondent. "It was proposed to the Deputation, to allow the Mission to plead their own cause for funds and for literary men for the Batticotta Seminary; but the answer was very summary—'The Board will not allow it, and the American Christians will not give funds.' The natives also offered to support an American teacher, and one of them came and had a long talk on the subject; but the die had already been cast and there remained only the doing of it." In view of these disclosures we ask, What becomes of the oft-repeated objection against the educational system derived from its too great expensiveness? If the Seminary could command the support of the natives under the general supervision of the Mission, why not let it stand and thrive? Where could be the evil? Still further. What warrant had the Deputation for committing the whole Board and the churches at home against so important a measure as that proposed by the missionaries or the natives? Were they certain that consent would not be granted? that funds could not be obtained? that the whole country would be unwilling to have that Seminary take root in the land and become an independent source of religious light and knowledge for subsequent generations? Was there not here a fair occasion for delay and reference? Are we to take this as a specimen of the Deputation's *suggestions*? Queen Katharine in describing Wolsey, speaks of him as

one, that by suggestion
Ty'd all the kingdom.*

But in the downfall of the Seminary we have reason to apprehend the rise of a positive evil. Having enjoyed so great advantages, the Jaffna people are now too much awake to the importance of education to submit quietly to their privations. They will have instruction somehow, if not from good sources then from bad. The post we have neglected to occupy, will at once be occupied by others; "and this power," writes Mr. Spaulding, "which has moved the foundations of the devil's kingdom in India, is about

* King Henry VIII., Act iv, Sc. 1.

to be turned against us in the form of Bibleless and heathen schools, and a pro-heathen college." And could the Deputation have been aware of this? Let us hear further. "When this was represented to the Deputation, it was replied coolly and summarily, 'Let them have them—what if they do?'" To such surprising results did the logic of theory force the Deputation. A really curious thing would it be to look into their minds, and witness there that strange mirage, where through some wondrous illusion, the familiar forms of society appear so singularly inverted, and the very foundations of the social fabric are turned up afloat in the air. We have been wont to suppose that Christian educational institutions were fundamental to the well being and evangelization of a community. But these the Deputation set adrift, even after they have been established at great cost. It has been commonly imagined that one of the surest methods of proselyting a people was to get control of the rising generation; but these the missionaries are bidden to let alone until they are grown up, and can be gathered into "permanent congregations." We wait to see what our presidents and professors and teachers think of this moral topsy-turvy.

To this exposition of the Deputation's theory, it may be objected that they have left yet standing twelve schools for heathen children in Jaffna. But the question is, are these an exception to the general policy conceded out of regard to the past, and eventually to be done away, or are they a legitimate part of it? No one can doubt upon this point, when we are distinctly informed in the Report on the "Governing Object of Missions," that the work of the Gospel "not only acknowledges no necessity of any auxiliary means or preparatory process, but is actually retarded by a resort to such appliances." And if farther evidence were needed, we have but to remember the inquiry which the Deputation was instructed to make, and which, like all the rest, anticipated its own answer: "Whether in general, missionary schools should not be restricted to converts and stated attendants on preaching, and their children." Besides, our interpretation is fully corroborated by letters from the missionaries.

Another great change effected was the general eradication of the English language from all the schools. Inasmuch as

very strange views have been ascribed to the older missionaries, in regard to the advantages afforded by the study of English, it may be well to quote at length some of their opinions on this subject. One who may be taken as a fair exponent of the rest thus writes:

Another curious argument was often used by way of a question: "Are you expecting to teach all the people, English? Is the world going to be converted by English? Did the Apostles learn English?" Now, these questions are all based upon a mistake. No one ever thought of teaching the masses, English. All we ever thought of was to teach a select few, who should take the lead of the land, and who should be able to prepare books, and to teach in the vernacular, so as to meet the demands of such an education in the various departments of a Christian community. We also know that the nation is Christianized through the vernacular. But I have yet to learn that foreigners and foreign languages were *not* the original moving cause, as a general thing, in the first introduction of Christianity to a heathen land, and so continued to be until the power of that influence had taken sufficient hold of the people, or of their leaders, to carry their work through. Did not the Greeks Christianize the Jews, and in this sense did not the Apostles study English? The Greek was the court language then, as English is now in India. And did not the leading Jews in church, in state, in the army, from Egypt round through Babylon, Assyria, Asia Minor, and even to Rome, study Greek and unite the morals of the Hebrew with copious and scientific Greek? There is no doubt on this point. And it should be kept in mind that Jews were promoted to the highest offices by Nebuchadnezzar, the Ptolemies and Syrian Kings. Now, if the English educating power has attained sufficient Christian and Christianizing stability to carry on the work in India, well and good. But this is the simple question, and here the whole controversy hinges. If English Christian education has attained this power over India, so as to control the masses, then we may safely drop it. If not, then we lose the whole, and the stone rolled up the mountain turns back upon us, and the work is lost. *We all agree* that the masses must be operated upon by the vernacular only, but we differ as to the importance and strength of the moving human power at the present day in India. English has taken the lead thus far here, and in every land this foreign power has and must take the lead at first, and must continue (so it did in the days of the Apostles) until the wild olive-branch is firmly united with the stock, and becomes the vernacular tree, so as to bear fruit from its own branches.

The profound ideas here advanced, show clearly the mental power and great wisdom of those men whom our Prudential Committee have undertaken to instruct. They fully justify the course which the Mission had taken thus far, and prove how

fitted it was to retain the control of the whole subject still longer. There was plainly no call for the interference of the Deputation. With such views governing the missionaries there was little danger of their "running wild upon English." The object they were aiming at, was eminently in the line of their mission work. It was the legitimate improvement of one of the most marvelous preparations made by Providence for the evangelization of Asia at the present day. In the spread of the English, we consider there has been furnished us one great advantage over the first preachers, in their attempts to convert India; and which gives us the hopes of a success which they did not enjoy. To our mind, it is plain, that one great reason why the Gospel failed in the East at the first, was, that the Oriental languages had not been prepared, as was the Greek by the Septuagint translation and the discussions of the Platonic and Alexandrian schools, for taking up and properly expressing its glorious truths. The words employed for Christian teaching were never thoroughly redeemed from Paganism, and the old meanings kept ever blending in with and corrupting the new. This fact is abundantly illustrated in the history of Manicheism. That system was nothing but an amalgam of the Buddhist and Christian religions, which readily ran together in terms common to both. Indeed, so strong is the analogy between the two faiths in many points, that to this day the Buddhists of Ceylon claim Jesus as one of their Buddhs. The great desideratum, therefore, in India at the first, and one now happily provided was a *mediating language*, by means of which the natives could clearly apprehend Christian ideas, and then work them into their own literature by a natural process of adaptation and explanation. For an operation like this, no missionary is ever properly qualified. He must always labor under the disadvantage of foreign idioms and modes of speech. If, therefore, a Christian literature be had, it must come as an indigenous product, and we can only assist toward it by impregnating the minds of an educated class with Christian truths through a Christianized language. And is not this the very blessing indicated by the prophet, "Then will I turn to the people a pure language, that they may all call upon the name of the Lord and serve him with one consent?" Such a language God

is now kindly furnishing the people of India. He has awakened in them an irresistible desire for its acquisition. Our wisdom is rightly to perceive his goings forth and follow whither he leads the way. A movement thus remarkably begun, it should be our aim to conduct to noble issues, and a grievous sin were it if we allowed it to be turned to the detriment of the Gospel, as there is reason to fear will be the case, if we fail. "As for stopping it," writes Dr. Poor, "it would be as impossible, as permanently to eclipse the sun; and could it be effected, it would be as disastrous as to eclipse the sun." Why then should we hesitate! Why starve the cravings for knowledge which we have awakened? Why force back the thinking and eager mind upon the abominations of the Puranas and the Shasters? Why limit Christian works to the clergy alone, as though intelligent and cultivated laymen were useless to the church? Is this a large and generous policy worthy of American Protestants? We cannot but feel, that the objections urged in reply by the Deputation, are wholly unworthy of them. We cannot perceive the danger which they apprehend from the aspirations of educated natives. We cannot persuade ourselves of any disastrous consequences, if goatherds and palanquin-bearers, and toddy-drawers, should rise to positions of influence by means of a thorough Christian education. It is a thing most to be desired, and the evil accruing is small in proportion to the benefit. "A score have been elevated to one being injured," writes Dr. Poor. This diffusion of knowledge and uplifting of the lower classes is the natural effect of the Gospel everywhere. We cannot suppress it, and the problem of the Deputation appears to us to be nothing less than that of seeking how to leaven the lump without letting it rise.

We cannot but feel, therefore, that this relentless crusade against the English is wholly impolitic and unwarrantable. It is a refusal to take possession of and sanctify one of the efficient powers for good at work in India, and in so doing, it appears to us, as if the Mission were periling its influence, and coming down from the high vantage-ground it has hitherto occupied. It is surrendering into the hands of the enemy, positions which it ought valiantly to maintain in command of the whole country.

There are several other topics which we would gladly discuss had we the space; but we must hasten to glance in conclusion at the changes made in the machinery of the Mission. These are all characterized by one marked feature. It is that they favor the more complete control of the Committee over the missionaries. "Free correspondence," for example, or more properly, secret correspondence under the plea of securing the greater independence of the individual missionary, endangers the liberty of the whole body, by subjecting it to a covert espionage. The declining of "Government Grants," contrary to the policy of the other Missions, throws the missionary more exclusively upon the resources which may be furnished him from the Mission House. The same result accrues also from a severance of the mission from all local Tract and Bible societies. But it is in the dissolution of the Ecclesiastical Organization, and merging the powers of this into the mission body that we detect the most serious evil—for here we have a body so constituted as to allow of no jurisdiction save that of the Committee, which can appoint and depose its members at pleasure. Thus we have the complete subordination of the missionary, under the absolute control of the Mission House. The arrangement is commended in the Report for its simplicity, but it is just such a simplicity as is ever favorable to despotism. We must confess we dislike the system. Its lauded excellence is its chief evil. We would rather have more protection against the Committee; more liberty for the mission to derive aid where best it can, and thus try expedients which the Committee may not be ready to approve, and more direct connection with the ecclesiastical bodies at home. Already have too many complaints about a stringent control reached our ears. These should not be multiplied. The missionaries should not be treated as the mere employés of the Board. With more justice we might regard the Board as an agency employed in providing support for the missionaries as they go forth under a divine call to execute the behests of their master. The missionaries stand on a par with the clergy at home—no higher—no lower—and we cannot consent to have our Prudential Committee exalted into an Episcopate over them, however benevolent may be their intentions. Pemberton Square is not the Zion from whence the law was to

proceed. Let it be so regarded and the glory of our Board departs. Men of manly self-respect will cease to enlist under our charge. It was the remark of Reuben Tinker when asked why he left the service of the Board—"God made me a man, and I felt that I must be one." That class, of which he is a representative, is happily not extinct in our land.

A few facts here deserve to be noticed :

1. The new theory inaugurated is directly contrary to all the arguments and solicitations heretofore presented by the Missions in India to the Mission-House, and is therefore opposed to all their hitherto declared experiences. This is a point which will not be questioned.

2. The new system obtained sanction from the Missions confessedly either by the power of persuasion or of authority, and therefore, rests mainly upon the wisdom of those who originated it at home.

3. Those older missionaries who were to the last most opposed to the new measures, were such as have ever been most distinguished for their zeal in preaching and visiting among the people, and have been the most successful in winning souls.

4. The new system has operated largely to alienate and drive off to other missions, many of our most intelligent catechists and converts, and has thus bereft our missionaries of a large portion of their strength.

5. No evidences of superior actual success from the new measures proposed, have been as yet adduced by the Deputation in support of their proceedings. With them it has been solely theory versus experience.

6. There is not a single returned missionary from Ceylon in this country—and there are nine of them—that does not deplore the changes we have criticised as hurtful to the mission cause.

Enough has been said to show the *ex parte* character of the Report. If we mistake not it has been shown, that the Deputation went out charged with a theory which it was their determination to carry out as far as practicable in all the Missions. It has been shown that their investigations went to provide support for this theory; that many of the facts they have gathered are erroneously interpreted; that some of the testimony they have adduced in their favor is fallacious; that the represen-

tations of failure in the Mission demanding a new policy, are strenuously denied by the missionaries; that the changes were carried out against the counsel of the older and part of the younger brethren; and, finally, that by means of these changes the powers of control at the Mission-House have been greatly increased. That advantages have been gained by the visit of the Deputation, we will not pretend to deny. They have undoubtedly helped forward some portions of the mission enterprise in the right direction. All they have done to promote village church organizations, we are disposed to approve. The question is, whether seeing that the Missions were already aiming at and steadily making for this same result, the assistance they have rendered in this way will compensate for the expense they have incurred, and will counterbalance the evil they have done. Our deliberate conviction is, that Deputations have no more claim to be trusted in the matter of their judgment, or of their missionary zeal, than the missionaries themselves, and nothing but a clear case of superiority in mental or moral qualifications or a manifest necessity of some sort can justify the one in undertaking to give directions to the other. Certainly a measure so delicate and difficult of right execution ought at the beginning, to have received the full sanction of the Board. In not securing this sanction, we cannot but feel that the Prudential Committee have greatly erred. Herein they have been guilty of a gross assumption of power, which it is to be hoped will be thoroughly guarded against in the future. An apology may be found for it in the fact, that hitherto they have enjoyed an almost unlimited sway, and have had their proceedings subject to no review and control, being most implicitly trusted and habitually lauded. And lest the woe actually come of which we have been so often reminded, the woe that follows when all men speak well of us, it may be well that the Board, taking warning, in season, should prevent so disastrous a result by improving at least a portion of its annual meetings to the strict examination of its administrative affairs, and devote less time to a general glorification. No well-managed body will ever allow such instructions as those detailed in the Report, to proceed from any of its officers annually elected, without being informed thereof, before the end of the third year, as would have

been the case now, had not the special meeting at Albany been called.

We shall conclude this already too long Article, by quoting the following extract from a private letter which it has been our privilege to peruse, coming from a distinguished and judicious missionary, in altogether another field, and sincerely friendly to the Deputation. It carries so much sound sense, and evinces so excellent a spirit, that we know we shall be pardoned for making use of it without his sanction or name:

On reflection I do not know why I was so much surprised at the debate regarding the doings of the Deputation to India. I think the Committee fell into a mistake in authorizing the inauguration (that is the word now, I believe,) of great changes in the mode of conducting Missions, *without consulting the Board*. This I think the Committee should at once frankly acknowledge. Nor will it hurt their reputation to make such an acknowledgment. No reasonable man will demand perfection in any body of missionary directors, "To err is human." Then again, I think it is equally human to swing over to extremes. That for many years the extreme of missionary tactics was in favor of gradual literary enlightenment by the press and by schools, rather than of efforts for immediate conversion through the preaching of the word, I have never had any doubt. But now again, there is so strong a re-action, that there is almost a dead certainty that the press and education will be put too far in the back-ground. We cannot dispense with either one or the other, nor should the *standard* of education be depressed too low. And above all things, any tendency to get up a patent-right machinery for making Christians which all must work just so in all places, without reference to circumstances; this, every missionary and every friend of Missions should sternly resist. The missionary in the main, must be the best judge of the field he is cultivating, and of the changes which the actual progress of his work requires to be made from time to time, and he must be in a great degree free in his action. Without endorsing in any way the course of Mr. P., I know that there can be the "*experience of a pressure*" too strong for the free expression of individual opinion. And this will always react unhappily when the pressure departs.

These suggestions clearly indicate the nature of the evil to be removed and the remedy to be applied. What we plead for is that the missionaries be allowed, and have secured to them, a larger liberty in the prosecution of their work, the liberty they were wont to enjoy in the times of Evarts and Wisner.

A P P E N D I X .

THE following Articles, ably discussing two important branches of the general subject considered in the foregoing Review, are taken from the editorial columns of the "New York Evangelist," and recommended to readers for their attentive perusal.

THE AMERICAN BOARD.

THE ECCLESIASTICAL QUESTION.

AMONG the subjects referred to the Committee of thirteen by the American Board at its late meeting in Albany, is an alleged "total change in the ecclesiastical constitution of the mission" in Ceylon. This point, stated as above in the Report of the Committee on that mission, which was the occasion of the special meeting, did not come up for discussion during the sessions of that meeting, except incidentally. But it is doubtless one concerning which much dissatisfaction and anxiety is felt; especially in the Presbyterian section of the patrons and members of the Board.

It is not with a desire to aggravate the discontent, which we hope may be entirely removed in the expected adjustment of the affairs at issue, but to assist in directing attention to the points requiring special consideration, that we offer a few remarks upon the subject at the present time. Most deeply do we feel that the only true way to secure harmony and confidence in the affairs of this institution, especially at the present juncture, is to encourage the freest discussion of all points concerning which dissatisfaction has arisen. This course we shall deem it our duty to pursue, not, we trust, in a captious spirit, but with a sincere desire to secure the best interests of a most sacred cause.

In the American Board of Commissioners for Foreign Missions, it will be borne in mind, three distinct denominations of professed Christians are united. They have their distinct ecclesiastical organizations, their distinct organic interests, and their distinct peculiarities of ecclesiastical polity. But they have been disposed to unite rather than pursue three separate and independent courses of action, because they have looked upon each other as sister denominations, engaged in the propagation of the same faith, and founded upon the same general principles of ecclesiastical organization and government.

In the administration of the affairs of such a Board, it is fair to expect two things: first, that the principles held in common by the three denominations will never, without the most obvious reasons and the fullest understanding, be departed from; and, second, that in regard to the principles on which they differ—how far those held by one party shall be

allowed to predominate, and how far those of another—the utmost Christian impartiality will be exercised. Such, we believe, has ever been the understanding of all parties. And it marks the fraternal confidence which the denominations thus united entertain for each other, that at this moment all the members of the Prudential Committee, and all the Secretaries with two exceptions are from a single denomination. May the day be far distant when the necessity shall be felt for any nice balancing of forces in this particular.

In this discussion we shall assume the two positions just stated as fundamental rules, and bring the action of the Deputation, so far as it relates to questions of ecclesiastical polity, to that test.

If we have not mistaken the facts, there are certain broad general principles on this point, held *in common* by all the three denominations, held as Scriptural—as indispensable to the right constitution of a church. For example, they are all agreed as to the elements of which a church must be composed; as to a distinction, broadly marked, between things ecclesiastical and things secular; and as to a distribution of rights and duties between the brotherhood at large and special officers or representatives of the Church. They are agreed in the positions that ministers are but the servants or officers of the Church under its Divine Head; that all ministerial authority is conveyed through the Church; that there is an essential parity among all ministers duly ordained; that neither ministers nor lay officers can exercise any authority over the Church except as officers or representatives of the same, and that all officers, whether ordained or unordained, as well as private members, are subject to the discipline of the Church in its organic capacity, and entitled to its protection. They differ, among other things, as to the classes of officers to be appointed over the Church,—whether there should be ruling elders or only pastors and deacons; as to the degree and mode of organization between individual congregations and ministers; and as to the methods in which the voice of the Church ought to express itself.

Now, in all candor, we are compelled to say, the recent action of the Deputation does not in our estimation stand the test of the above stated rules. It is, if we understand it, the inauguration of a peculiar system of ecclesiastical polity, long purposed, and for which the way has long been preparing, but at variance in many particulars with the fundamental principles of *all three* of our denominations; and in respect to which neither the denominations nor the Board have been properly consulted.

In the report of the Deputation presented at Albany, on pages 54 and 55 we find in a memorandum of the Senior Secretary, the substance, as we are told, of the “suggestions” made by the Deputation to the missions previous to the discussions held under their auspices. These suggestions embody the principal grounds on which the new system is to be supported.

We would call attention in the first place to the position which this system assigns to the missionary, and the authority with which he is clothed by it. There is a fallacy, if we are not mistaken, couched under the apparent truisms of the first section of the suggestions. “A missionary,” it is said, “is a minister of the gospel, sent to heathen or unevangelized people, under the command of Christ, to preach the gospel. He does not derive his authority from the Board, nor from the ordaining body, nor from any earthly source. The ordaining body merely recognize it. They attend to the proofs of the divine call, and pronounce a judgment upon it.” If this means simply that what is true of all ministers, is true also of missionaries, as ministers, that they derive and hold their commission from God, and not from men, we have no objection to make. But

it will then afford no ground for placing the missionary in any different relations to the Church from those of other ministers. If other ministers cannot exercise their functions in an orderly manner apart from their commission received through the Church, and under a responsibility to it, neither can he. In the Presbyterian Church a minister is connected with the Church through his Presbytery, and he is responsible to them and holds their commission, or he is no minister. In the Congregational Church, he has been ordained by a Council of Churches, and is responsible more or less directly to the body of churches of which that Council is the representative, or he is no minister. In both cases the authority emanates from the Church, and through the Church from the Lord Jesus Christ, who is the Church's head. So, too, the missionary, as such, is the Church's missionary, sent forth to do her work. Providentially, he may be said to be called of God to be a missionary, just as the Secretary is called of God to be a Secretary. But as to official authority, he is no more independent of his employers than is the Secretary himself. He holds no office, ministerial or otherwise, more directly from Christ or more independently of the Church and her regulations, than does the clerical editor of a religious journal.

But let us look at the next step taken by the suggestions. "The missionary's work and office are in some respects *extraordinary*. He is not a pastor of a church but the founder of churches, and may have the care and superintendence of many churches. He is a minister of the gospel, and he is something more. What he is, is best indicated by the word *missionary*, which is an *extraordinary* office for an extraordinary work." The italics are those of the Deputation. In another place they say: "The missionary vocation includes the ministerial and is something more. It includes all the powers needful to teach and disciple all nations which it derives from the Lord Jesus." We do not deny that the *work* of a missionary is in some respects extraordinary. So is every individual minister's. It is a particular direction given to the proper functions of a Christian minister. But we do deny that the work of the missionary is in any respect *so* extraordinary, as to require or constitute any distinct office in the Church. We deny that the great Head of the Church ever instituted or authorized us to institute any such office. The ministry we believe to be an office of divine appointment. The missionary, if he is an ordained missionary, is by office a minister. He may perform all the functions proper to the ministerial office. But his position as a missionary does not clothe him with any new ecclesiastical powers. Nor does it authorize him to exert its powers except upon the broad basis of his ministerial character.

To preach the gospel is one mode of exercising those powers; to baptize and administer the Lords' Supper is another; to take the pastoral oversight of a particular congregation of believers is another; to ordain ministers is another. But they are all included in one and the same office. A home missionary or evangelist is a minister of the gospel, exercising the powers conferred upon him by his ordination in one particular set of circumstances, and for the accomplishment of a particular work. And, in the same sense, and *no other*, is a foreign missionary a minister of the gospel, exercising the powers of the same office in different circumstances, and for a somewhat different result. The work of each is but a particular part of what all Christian ministers may, when the occasion calls, undertake and perform. It is the broad, comprehensive office of a Christian bishop or presbyter narrowed down for the time being to a speciality.

But the Secretary asserts, "the missionary vocation includes the ministerial, and is something more." *What* more, we ask? Congregational-

ists, Dutch Reformed, and Presbyterian churches all insist that there is no higher office in the Church than that of bishop or presbyter,—that is, of minister of the gospel. A minister may hold *other* offices, secular or religious, provided they are not incompatible with this. But then, their functions are distinct. Would the Secretary claim for his own office, that “it includes the ministerial, and is something more?” Would he say the same of that of a member of the Prudential Committee? We trust not. We understand him as asserting for the missionary, not merely the right and duty to exercise other offices—financial, educational, editorial, as well as the ministerial—but that he holds an office higher than all these, and inclusive of them all; in virtue of which he has peculiar powers, and a peculiar position in the Church. By this peculiar and extraordinary office, derived directly from the Lord Jesus, and responsible to no man, except through pecuniary obligations to the American Board, he is invested with authority which no minister of the gospel in any church in Christendom claims or would dare to exercise. He need not belong to any ecclesiastical body. That which had existed in Ceylon from the beginning was dissolved during the visit of the Deputation as an incumbrance. There is no propriety in his keeping up a distinction between his secular and ecclesiastical business. The natives must not be allowed to suppose that he distributes the funds entrusted to him, by a commission less divine than he preaches the gospel. In his *sole right* as *missionary*, he has the authority to gather churches; to ordain ministers; to exercise ecclesiastical control over churches so formed and ministers so ordained; to discipline both when he deems them worthy of it, and, by his simple decree, cut them off from the body of Christ by excommunication.

If any doubt the truth of this representation, let us call their attention to an extract from a report elicited from one of the missions, and explicitly sanctioned by the Deputation in the name of the Prudential Committee. It will be found in the proceedings of the Madura mission, as printed for the use of that Committee: we hope ere long it will be printed also, with the other important documents bearing on the questions now at issue, for the use of the Board. The Report asserts as follows: “But the mission has over these churches and pastors, not only a pecuniary but an ecclesiastical and moral control. It has ecclesiastical control in that it should, being composed of evangelists sent forth for the purpose, organize the churches and ordain the pastors; and as it can organize and ordain, so it can, if necessity require, *separate the sound part of a church from a corrupt part, and depose from the pastoral office an unworthy Demas, Hymeneus, or Philetus.*” To this the Deputation rejoin: “Missionaries are properly evangelists, such as Timothy and Titus were, and *their relations to native pastors are well described in your report.*” “The command to publish the gospel of course involves and gives the necessary powers for doing the thing commanded, for executing the commission. When native churches are to be organized, and native pastors ordained, who is authorized to perform those services if the missionary and bodies of missionaries are not?” “The powers of the mission to interpose *authoritatively* in case of unsoundness in the native churches and pastors, are stated in your report. No improvement can be made on the simplicity and the efficacy of the New Testament plan for propagating the gospel among the heathen.” Turn next to the printed proceedings of the mission at Ceylon. In response to the missionaries there, after the act above referred to, the Deputation say as follows: “The dissolving of your ecclesiastical body by a unanimous vote, freed you from an inconvenient and needless perplexity. Your mission as such has all the power to organize churches and ordain pastors, which any other body can ever derive from God’s

word ; and the proper distinction between the duties of the mission and those of the other body, composed of the same persons and operating on the same ground, can never be so drawn as to make the working of the two bodies otherwise than extremely inconvenient. The mission can more easily do the whole work than a part ; and you certainly did well in simplifying your machinery. If missionaries distinguish between their own ministerial and missionary functions, then the natives will do the same for them. The missionary vocation includes the ministerial, and is something more.* It includes all the powers needful to teach and disciple all nations, which it derives from the Lord Jesus." Abundance of matter to the same effect may be found all over the documents.

Now let us look at the position assigned by the same system to the native pastors and churches. It is a prominent, and we are happy to say, a most excellent feature of the plan of the Deputation to organize native churches and ordain native pastors over them as fast as practicable, and to throw upon them as much of the responsibility of managing their own affairs as expediency will permit. But how are these churches to be organized, and what relations are they and their pastors to sustain to each other and the missionaries ?

In the first place, these churches are all to be organized *internally* on the Congregational plan. To this we have no objection to make, except its exclusive feature. We do not believe it right for the Deputation to *prescribe* Congregationalism to the native churches as the New Testament plan, to the exclusion of the views held by other denominations in the Board. This they do in effect, when they use such language as the following. We quote from their reply to a report from the Madura Mission ; " Mission churches obviously require the utmost simplicity of structure, and all that is good for them, may be learned from the New Testament. *A local church is God's institution. So is the pastoral office. So are deacons to do work from which pastors should be relieved.* And a church thus organized on heathen ground, in the New Testament simplicity of structure, is, as all the New Testament churches were, a Missionary church," &c.

As to the relations of native churches and pastors to each other, they are to be formed on the basis of the most unqualified independency. We look in vain for either the Classis of the Dutch Reformed Church, the Presbytery of the Presbyterian, the Consociation of Connecticut and Rhode Island, the Conference of Maine, or the Council which is the bond of ecclesiastical fellowship, supervision and responsibility in all the Congregational churches of New England. Whether any such bodies are to be formed is a question of remote contingencies. So long as the Board continues its relation to them, we understand there are to be none. Two churches standing side by side have no ecclesiastical connection with each other. The pastor of the one cannot even take part in the ordination of the pastor of another, except as he may with propriety be invited to do so under the authority of the mission, or a committee of the mission, just as the Deputation were invited, when they happened to be present at an ordination.

But let us look at their external relations. It is assumed as a fixed principle of missionary policy that no organic connection is to be established between native churches and any of the ecclesiastical bodies in this country. Nor are they to be connected with the missionaries in any ecclesiastical bodies, *similar* to those in this country. In such bodies, the native pastors could claim the right to an equal vote, and that would be dangerous. " Associated with the missionaries in ecclesiastical bodies, on a parity as to voice and right, which after all cannot exist in effect,"

say the Deputation, "the native ministry will be in danger of becoming ambitious, envious, jealous, and addicted to cliques and cabals for carrying their points against missionaries and the mission." So there must be literally no ecclesiastical bodies in whose deliberations and decisions they can have a voice.

But are they practically independent? No, by no means; at least not so long as *we* have any concern with them. The missionary is there; and he, either singly or with others, where there is an organized mission, has authority, in virtue of his plenipotentiary office, derived from Christ and not from the Church, to interfere in all their concerns. He can enter their communion to decide who are true and sound, and who are unsound members of the Church; he can excommunicate those whom he judges unsound; he can depose their pastor from his office, he can cast the church itself out from the communion of churches. In virtue of his one great office involving all secular as well as what we have been wont to distinguish as ecclesiastical affairs, he can by one act stop their pecuniary supplies and cast them down from their position as churches. The missionary located at the station may be a single young man, just graduated from the theological seminary, and no other missionary may be found within a distance of forty miles; and the native pastor, if the mission be one of the older ones—that of Ceylon for example—may be a man of years, of learning, of thorough training in the Scriptures, of ripe experience as a catechist, an intimate acquaintance with the native character. And yet the young man is practically the pastor's bishop. A more complete system of subjection to an authority wholly out of themselves, could hardly be devised. It may be exercised wisely and generously. We have great confidence in most of our missionaries. But it may be exercised ill too.

Let us look now at the responsibilities of the missionary. Who is to call *him* to account if he proves himself unworthy of his high functions? According to all the principles recognized in our ecclesiastical platforms, no man living has the authority to do it. He has no connection with ecclesiastical bodies in this country. It is a part of the plan that he shall be united with his brethren in no such bodies on missionary ground. There may or may not be a missionary church at the station; and if there be, he may be connected with it as pastor or as one of the brotherhood. But it is a single church, and in no capacity for exercising discipline over a gospel minister. Who shall call him to account, who shall judge him, admonish him or subject him to Christian discipline in the name of the Lord Jesus? If he is slandered or the subject of untrue suspicions, who shall vindicate him and hold him up, in the same holy name?

There is a body who according to the views of the Deputation, may claim to act in such exigencies. It is THE MISSION. In speaking of the inherent powers of the missionary, we have hitherto regarded him chiefly as standing alone. But in point of fact it is not expected that he will ordinarily stand alone. Where there are more missionaries than one in the same field, it is expected they will unite themselves into a single body. The mission and not the missionary will then be the controlling authority. Whatever the individual missionary may do, ecclesiastically or otherwise, that the mission may do by the votes of its majority. And of what materials is the mission composed? Not of pastors or churches. Not of elders and delegates of churches; but of an aggregate of ministers and laymen—physicians, printers, teachers, of different grades, brought together and made members of the body with an equal vote, by no other authority whatever than an appointment from the Prudential Committee. With this body, so constituted, is lodged plenipotentiary power, both ecclesiastical and pecuniary, over missionaries, mission churches and native pas-

tors. This body we presume would be thought competent to discipline the missionary. And this is what is called, in the language of the Deputation, "simplifying the machinery." This, it is assumed, over and over, is, "*the simple New Testament plan*" for conducting missions.

But now there is another question: Has the mission, with all its high powers, no superior to whom it must hold itself amenable? Yes, it has. And here we reach the summit, where all this simplifying of powers gathers itself up to a single point. It is the Prudential Committee. It is not assumed that their power is ecclesiastical; though why it should not be, on the principles of the scheme, we are at a loss to see. But as, in virtue of their appointment, the missionary became such as he is, so in virtue of their recall or stoppage of supplies, he must descend from his high position and return to that of simple minister or layman. And the mission, considered as an organized body, must, at the word of the same authority, absolutely cease to exist.

We think the Prudential Committee, unconsciously we presume, are in the exercise of functions eminently ecclesiastical. To them, with and through the Deputation acting in their name, and clothed with their authority, belongs the responsible authorship of the entire scheme which we have been describing. They have found themselves—this little band of seven laymen, and two ministers of the gospel, in the city of Boston, (sitting side by side, as it were, with such venerable bodies as the Synods that composed the Cambridge and Saybrook platforms, or the Assembly of Divines at Westminster,) charged with the duty of devising a new scheme of Church organization, which they may recommend as the only true New Testament plan for a class of infant churches, to be formed in circumstances and of materials the most various, and destined as they hope, to encompass the entire unevangelized world. No man, we think, can doubt that the exercise of such powers by a body constituted as this is, is a novelty in ecclesiastical history. And so is the scheme itself, devised and recommended by them, and by the Deputation acting under their commission. *As a whole, certainly, this Missionary platform is a perfect novelty*, totally unknown to any of the denominations associated in this Missionary Board.

It will be claimed we know by the Deputation, that this feature of it is an excellence. It shows it to be unsectarian. "It is strictly missionary" they say "and not at all sectarian. None of the denominations can claim exclusive affinity to the simple organization they have adopted. No other characteristic is appropriate for it, than the apostolical or the missionary." We doubt, of course, its apostolical character. But as to its being unsectarian, we, for our part, can assure the Deputation, it is no comfort to us, when we are made to assist in propagating a system from which every distinguishing feature of Presbyterianism seems studiously excluded; to be told that it violates equally some of the best principles of our Congregational brethren. There are features of the Congregational system which we like much. Many of us were brought up Congregationalists ourselves; and though we prefer the Presbyterian system as the most reliable, there is no other we would choose in preference to that, if we must give up our own. Scarcely a man of us, we presume, would hesitate to say: "If I were not a Presbyterian, I would be a Congregationalist." Could it then be a relief to us, to be assured that the most conservative and liberal features of Congregationalism, as it was when we first learned to love it, the points, on which that system most resembles our own; its parity in the ministry; its reservation of ecclesiastical authority exclusively for ecclesiastical bodies; its inseparable connection of the right of representation with the duty of submission to authority; its system of "fellowship" by

which individual churches become responsible members of an organic whole, are wholly discarded? We think the Deputation have entirely mistaken the nature of what is unsectarian. Nor have they a juster view of the grounds on which these three sister denominations came together in the American Board. It was by no means on the ground of mutually excluding, but of mutually *respecting*, and by all fair and fraternal adjustments, avoiding to interfere with each others peculiarities. For ourselves, much as we love our own Presbyterianism—sectarian as perhaps the Deputation would think us; much rather would we give over the whole ground to genuine Congregationalism, than take our share, though it were much greater than it is, of this incongruous mixture of some of the worst elements of the Episcopacy, with that rank Brownism which the Old Fathers of New England repudiated. If this be the alternative for our infant missionary churches, we would say unhesitatingly, with reference to either of our sister denominations associated with us, “Give her the living child, and in no wise *slay* it.”

But we must here say a few words with reference to our second rule laid down at the beginning. In regard to points on which our three denominations differ, we are not quite satisfied that there has been as much impartiality manifested in the conduct of our missions, as might have been expected. The Deputation claim, indeed, that the ecclesiastical system they have adopted, “is the primary form of the three grand ecclesiastical orders of Protestant Christendom; Congregational, Presbyterian, and Episcopalian.” The Episcopal element we suppose, is that bench of supervisors called the Mission. The Congregational finds its shadow at least, in the internal constitution of individual churches. But we look in vain for a single feature of Presbyterianism, considered as distinct from other denominations. The General Assembly, it is well known, has had a wish, in cases where it may be found practicable, to bring the Presbyterian missionaries, who are either now, or may hereafter be on heathen ground, into organic connection with itself, so as through them to try at least the experiment of establishing what it regards as its own excellent ecclesiastical system, on some small portion of the missionary field. The Dutch Church has such an experiment in the Mission at Arcot. The Presbyterian Church *almost* had, at one time, in the Missions of Madras and Ceylon. In the latter, there was organized from the beginning, an ecclesiastical body called the “Consociation or Presbytery of Jaffna.” About ten years ago that body dropped its congregational name, and became the “Presbytery of Jaffna.” It would have been an easy thing, doubtless, had that tendency been encouraged, to have strengthened the bonds of affection between the Presbyterian Church and the Board, by allowing that mission to become distinctively a Presbyterian Mission. But if we are rightly informed, no sooner was the change referred to reported in this country, than the missionaries were informed from head quarters, that their action would not be sustained in this country, and they deemed it prudent to recede. Now, under the influence of the Deputation during their late visit, and with the very puerile excuse that the clerk happened to forget to bring the minutes, that body is abolished; and in their address to one of the missions in India, the Deputation distinctly declare, “it is in vain to expect the direct propagation of either of the religious sects of Christendom as such in heathen lands.” And again, “we rejoice in your determination to content yourselves with the broad missionary relation you at present sustain to the native churches and pastors, unembarrassed by dependent relations to foreign ecclesiastical bodies.” So then, as far as the power of the Deputation goes, and as far as the *future* action of the Board shall sustain the acts of the Deputation, this question may be con-

sidered as set at rest. It is in vain to think of propagating Presbyterianism among the heathen, it is in vain for the General Assembly of the Presbyterian Church, however much she may contribute, however numerous the missionaries she furnishes from among her sons, however liberal she may show herself in allowing free scope to the preferences of her sister churches associated with her in the great enterprise, ever to think of having so much as a single Presbytery connected with her under the patronage of the American Board.

We have spoken freely in regard to these matters, not from any want of attachment to the American Board, but from just the opposite. We respect the Prudential Committee. We are grateful to them for their eminently faithful and laborious services. We do not think they intend to usurp power. The ability, the fidelity, the long experience, the eminent wisdom of the Senior Secretary, we have been accustomed to regard with a respect bordering upon reverence. But we find them, with and through the concurrence of missionaries obtained under their influence, inaugurating a new and novel system of ecclesiastical organization and government, to be put in operation as fast as prudence will allow, over the entire missionary field. And unhappily we have no confidence in it. We know that some of our oldest and most experienced missionaries have no confidence in it. We feel, in relation to the whole subject, a deep sadness.

What is to be the condition of churches thus formed while the mission retains its relations to them? That of complete dependence. The missionaries, it is said, are their fathers—they the children; and, for aught we can see, they must remain, while under the mission, mere children. And what will be their condition when the mission withdraws? They are of complete disintegration. And can they bear it—these mere “babes, children, youth, and not men?” We say in words borrowed from the proceedings of the Madura Mission, though with a different inference: “If the strong minded, intelligent, and independent men of Europe and America require a church organization, and leaders to enable them to withstand the assault of spiritual foes, and to lead them onward in their path to heaven, how much more does the fearful, clinging, Tamulian need it.” And yet for this same “fearful, clinging Tamulian,” is chosen the loosest possible organization; and, for his village church, a position of as complete separation as could be given to the most isolated church in Christendom. What can he be expected to do—an individual, native pastor, with his little handful of native villages, surrounded by the strong roaring lions of heathendom, and no Christian fortress or larger Christian band to fall back upon? We have no confidence in the stability and permanence of such churches. True, they may form organizations, among themselves if they choose; but having never been trained with reference to this; having never seen, never been accustomed to take part in a properly ecclesiastical body—council, consociation, classis or presbytery, how can they be expected to do it wisely?

And what then are to be their relations to the mission? The local church as soon as possible will be made to depend pecuniarily upon itself. Then, according to the plan, the mission will have no longer any control over it. But church after church may become thus emancipated; and still the mission may be operating not far distant from them for a generation to come. Will no serious embarrassment arise from the action of such independent bodies—the product of the mission, and looked upon by the heathen as its representatives and yet, perhaps, becoming more or less corrupt—possibly assuming to maintain caste or even polygamy as a scriptural institution, and no body of Christians there or elsewhere having

authority to call the erring member to account. We foresee evils of no trivial character likely to arise out of such complete independency. The Deputation will say perhaps: Do not distrust providence. They will tell us in their own language to the Madura mission, that "adverse theories on this subject before a bold and confiding experiment has been made under favorable circumstances, are not entitled to any weight." But unfortunately, we lack the favorable judgment necessary to a confiding experiment. And strongly persuaded as we are that the system is in many features, against reason and Scripture, for us to make the experiment, or allow it to be made in our name, without remonstrance, would be to take a course quite too bold to be justifiable.

We earnestly hope the Committee of thirteen will not pass over this part of their trust without the most mature and thorough investigation. They are among our most trusted men. The confidence of many, at this critical juncture, hangs on them to see what results they will reach. The special prayers of the Church of Christ ought to attend them. We fondly hope some plan will be devised to remove a class of evils which we know are creating great uneasiness in many minds, both at home and among the missionaries, and that the end will be not only the removal of former confidence now unhappily impaired, but a large increase both of confidence and attachment for this noblest, or among the noblest, of American institutions.

THE AMERICAN BOARD.

GOVERNING OBJECT IN MISSIONS TO THE HEATHEN.

In undertaking any important enterprise, the first step is to obtain clear and definite views of the object to be aimed at. We approve heartily of the endeavor of the Deputation in their late visit to the Missions in the East, to fix, both in their own minds and those of the missionaries, the governing object to be pursued in missionary efforts. Nor are we disposed to question the soundness of the conclusion at which they arrived, taken as a free and popular expression. The conversion of sinners is unquestionably one of the chief objects, perhaps the very chief, to be pursued, whether by the missionary or the pastor, the minister of the gospel or the Christian elder, deacon or church member. When we consider it by itself, and let our minds be filled with it, we can scarcely conceive that any other can, in any circumstance, claim to stand by its side. It seems so vast, so urgent, that the Christian heart, without pausing to reflect for a moment, feels constrained to rush forward, that it may pluck the burning brand out of the fire. And yet it may happen, and we believe sometimes does, that a too eager and exclusive regard for the immediate conversion of one or a few, may hinder the ultimate conversion and highest Christian sanctification of great numbers. While, therefore, we would agree heartily with the Deputation in making this a governing object of the missionary work, we cannot agree with them in giving it that exclusive and all controlling position which they are disposed to assign to it. They make it, if we have rightly interpreted them, with the addition of two other objects merely subordinate, the one grand end, with reference to whose *immediate* accomplishment all our missionary plans and efforts are to be shaped.

And to this position, thus exclusively set up, we are constrained to demur. That we have not mistaken their true meaning, we conclude both from their report rendered at Albany, and from the proceedings of the Missions in which they took part, especially of the Mission at Ceylon. From the report of the proceedings of that Mission, which now lies before us, we learn that at the opening of the meeting, "Mr. Thompson read a list of subjects, which the Deputation wished to bring before the Mission for discussion, as follows: 1. *The governing object of missions to the heathen.* Should it be the conversion of sinners, the gathering of those converts into churches, and the ordaining of native pastors over those churches?" This we perceive is in the form of a question, intended simply as a basis for discussion. But it is manifestly a leading question, conveying in advance the opinion which the Deputation themselves had already reached. After discussion, the subject was referred to a committee, who brought in a report embodying, as we are informed, the results reached. This report affirms the position presented by the Deputation. "It is only," it maintains, "as the salvation of lost souls is kept distinctly and prominently in view, as the *single all-absorbing object*, that these missions can retain the life and vigor necessary to their existence and success." And in what sense is this object to be single and all-absorbing? Why to the exclusion, as will appear presently, of all auxiliary means or preparatory processes; as the one object always to be aimed at directly and immediately. So the report states distinctly. After observing, very justly, that "this work is one designed to make a large demand upon faith," and "to manifest the greatness and power of God and the weakness of man," that we must depend upon the Divine Spirit, feel our own littleness, &c., it proceeds thus: "*This work acknowledges no necessity of any auxiliary means or preparatory process.* Not only the men of the world, but often the devoted, self-denying missionary, whose sole object is the conversion of souls, is so repulsed by the degradation and debasement of those for whom he labors, and so defeated in all his efforts to get a hearing for the truth in a mind pre-occupied by all that is false, vile and blasphemous, that he feels the necessity of some preparatory work to fit the mind for the reception of the truth. This has given rise to the various plans of education and civilization which have sometimes been brought forward with considerable prominence. And there is an appearance of reasonableness in the plea that the young mind should be pre-occupied with the seeds of truth, and the public mind elevated by diffusion of the light of science and the elevating and refining influences of civilization. But whether we look at the terms of our commission, or to the example of Him who gave it, or of those who first received and acted upon it, or at the work as one of faith and a work of God, we find no authority for these auxiliary means, or for any preparatory process." Here we perceive a very singular confounding of things that differ. We are little disposed to defend those, if any such there be, who have hoped to accomplish the work of missions by plans of *civilization*, or as it is again expressed, "by the diffusion of the light of science and the elevating and refining influences of civilization." These, we apprehend, none of our own missionaries have ever made more than subordinate and incidental objects. But what propriety is there in classing with these, in the same sentence, the preparatory work designed "to fit the mind for the reception of the truth," the pre-occupying of "the young mind with the seeds of truth" and education, without distinction of kind, even though it be carried forward on the basis, and with the most constant use of the Word of God? This latter method of preparation, we confidently affirm, is not against the terms of our commission, not against

the example of Him who gave it, nor inconsistent with the nature of the work itself, as a work of faith and a work of God. These preparations, properly used, are among the legitimate means of grace. All our churches at home so regard them, and so use them; and all experience is in favor of their utility. As to the Divine example, we cannot overlook the fact that God did pursue preparatory processes through a period of five thousand years, before He offered the benefits of a completed gospel to a single heathen nation. We must think, therefore, that the assertion is altogether too sweeping to be true, that "we find no authority for these auxiliary means, nor for *any* preparatory process."

But if the assertion itself is strange and unwarrantable, what shall we say of the reasoning employed to support it? "We cannot for a moment," says the report, "defend the position that God is at all dependent upon human instrumentality for the salvation of the world." "In this view of the subject we must admit, that it is as easy for the Divine Spirit to clear away the rubbish of false opinions and heathen superstitions, as to renew the mind not thus pre-occupied. Even though these notions and superstitions may have become incorporated with the daily life, and are a part and parcel of the very language of a people, we cannot limit the power of the Divine Spirit. And we believe all will admit that such views of God and heaven, of sin and salvation, as the *Spirit alone can give*, are better than any that can be given by any preparatory process of teaching." A very singular specimen of reasoning certainly is this. We were hardly prepared to meet it under the sanction of men of known wisdom and theological education. Truly, we cannot limit the Spirit of God. But has He not limited Himself, as to His ordinary methods? Does He not choose to sanctify men through the truth? And does He, in ordinary cases, convey that truth to men's minds by His own direct agency, independently of the outward word and the human instrument? Is preaching, which the report insists ought to be used, a sort of magical process, in connection with which the Spirit works, irrespective of the ordinary laws of the human mind? Is nothing required of us but to preach the word, no matter whether men's minds are in a condition to understand it or not? And will the Spirit do all the rest, making the unintelligible sound a means of conversion? We can hardly believe the authors of the paragraph above quoted, would go this length. And yet, such is but the legitimate application of their own reasoning. And this is what they would have us understand, by regarding the work as "a work of faith and a work of God." Rather would we denominate it, when thus presented, a work of presumption, and a work dispensing with the plainest principles of the oracles of God.

But we have not reached the end of the matter yet. As if this was not sufficiently thorough work, the report goes on to say further, "This work not only acknowledges no necessity of any auxiliary means or preparatory process; *but is actually retarded by any such appliances.*" Any attempt to pre-occupy the young mind with the seeds of truth, "any preparatory work" designed to fit the mind for the reception of truth, "any plans of education" with a view to future results, is not only of no advantage, but actually retards the accomplishment of the single and immediate object of the missionary work!

Let us look at some of the reasons for this singular assertion. First, it is said, "there is danger that the means thus used become in themselves an end." But we ask, is not this the case with all the means of grace? And are all means then to be shunned in our efforts to propagate the gospel; or should we not rather use them, guarding sedulously against the abuse? Secondly, the report proceeds; "Even when these appliances keep

their place simply as means, there is danger of our trusting in them to such an extent as to prevent the exercise of that faith in the Divine power so necessary to the successful prosecution of the work." And here we make the same reply as before. There is no more danger in the use of Christian education, than in any other means. There is no more danger in the endeavor to pre-occupy the young mind with the seeds of truth, than in laboring in any way ever employed by man, for even the *immediate* conversion of the soul. Thirdly, "The introduction of these means tends to turn the attention of the missionary to the elevation of the *masses*, by bringing them in contact with elevating influences, instead of laboring directly for the conversion of individual souls." We see not how the method referred to tends to the former result, *instead* of the latter. Rather we should suppose, in the hands of a devout Christian missionary it would tend to the former, as far as it tended to it at all, *for the sake* of the latter. The leavening of the masses in a community with Christian sentiments and Christian knowledge, we have been accustomed to regard as a most useful auxilliary to the ultimate conversion of the largest number of souls in that community, in a continued series of gracious harvests to be gathered in from generation to generation. It is this which makes the work of the gospel in a Christian land, more hopeful than among pagans and barbarians. But the report proceeds: "Intimately connected with this, is the tendency to limit, in effect, the power of God, by putting off to a distant period the salvation of these masses, instead of laboring in hope and expectation of immediate results." The reasoning if we understand it is this. To labor for remote results, is to hinder the successful effort for immediate results. But immediate results must always be insisted on as the only token of success. Therefore, whatsoever has in view results to be brought about at some future day, is to be condemned and avoided. And is it so? Is this reasoning sound? Must the Christian pastor abandon all processes of preparatory or auxiliary training; must he make no effort to indoctrinate his people yet unconverted; must he take no means to bring the children into the Sabbath-school, or soften the prejudices of hostile parents, so that they may interpose no obstacle to their coming into the Sabbath school; is the teaching of Christian hymns, catechisms, and portions of the sacred word to be abandoned, not only as having no tendency to secure ultimately their conversion and salvation, but even as a hindrance to it, because in nine cases out of ten, those whom we thus instruct are not converted immediately? Certainly we have not so read the history of the Church, or the instructions and examples of the sacred oracles. What Christian pastor does not know, that the sowing of to-day often springs up and bears a crop years afterwards; yea, that "one soweth and another reapeth,"—one labors, and another, years afterwards, perhaps after he is in the grave, *enters into his labors*? And why should the missionary insist always and exclusively, upon immediate results? Why should he be taught to reckon his success exactly according to the number of converts actually made under his ministry?

The three next following reasons have reference, obviously, to processes of a more secular character; processes of civilization and improvement in arts and sciences, social habits, &c. Yet even here we think the censure is quite too sweeping. It is said firstly, "This course perverts the Divine order of things, by introducing prematurely those things which are the *results* of Christianity, and are designed to follow and be controlled by Christian principle. It has been remarked, that 'probably the reason why the recent discoveries in art and sciences were kept hidden so long was because the world was not good enough to render it safe to give such power to man.' And it is worthy of notice, that this mighty power has

come as a result of the progress of Christianity, and is directed and controlled by Christian principle, acting upon the public sentiment of Christian nations, to an extent which cannot but lead us to acknowledge a Divine providence." There seems to us a strange overlooking of obvious facts in these statements. Has God never given to heathen people those arts of civilization in which are involved the elements of power? Did he withhold them from the Roman Empire? And even in our own day, are the modern discoveries which have been made within the boundaries of Christendom, confined to those nations, or those parts of the population of nations, which are under the controlling influence of the Christian spirit? Witness the semi-Papal, semi-infidel, nation of France. Is the electric telegraph, is the steam engine, is the press, exclusively, or even generally take the world through, "directed and controlled by Christian principle acting upon the public sentiment of Christian nations?" We cannot think this opinion will be persisted in, after a moment's reflection. But look at the conclusion based upon these erroneous premises. "If then, we give this power to a heathen people in advance of the Christian principle necessary to regulate it, we pervert the order of nature, and set in motion powerful influences which are likely to work against us." We certainly have no disposition to expend much missionary strength, in ordinary cases, in efforts for mere civilization. And yet we cannot accept this reasoning, because, if admitted, it would carry us quite beyond the bounds of Christian discretion. Shall the missionary wish to exclude the heathen from those truths which may serve to loosen the grasp of his superstitions, lest in giving up these, he should become an infidel? Shall he avoid whatever may elevate the habits and sentiments of the brutal savage or rude barbarian, lest that elevation should give him an advantage against the missionary? We think not. Those improvements in civilization and the arts of life, which are the proper product of Christianity, we believe should go along with it, wherever it goes; and become the privilege, and if possible, the accepted privilege of each community, as soon as it comes in contact with Christianity. Do we deny our children the benefits of education, of a knowledge of the arts and sciences, of secular literature, of the refined social manners peculiar to Christendom, till they become converted? Not at all. Yet the argument is equally conclusive here. These benefits, in their best forms, are the "results of Christianity. If then this power is given to an *unconverted child* in advance of the Christian principle necessary to control and regulate it we pervert the order of nature and set in motion powerful influences which are likely to work against us. And the remark that follows might be applied, *mutatis mutandis*, with equal force to communities and individuals in christendom, as to those in pagan lands. "Many there are who are so far elevated and enlightened as to break loose from the superstitions and restraints of heathenism"—(substitute for this: the limitations of power and influence that belong to ignorance and rudeness) "while they are not brought under the influence of the higher restraints of Christian love and Christian principle, and form a class infidel in religion and reckless in conduct." If the principle is applicable to the missionary, it is applicable also to the Christian pastor at home, and the Christian parent; and taken in its full breadth would sweep away a large part of our methods of training, and our most approved institutions.

The last reason in the series, viz., the seventh, reverts to the still broader ground assumed in the first three. "There is danger," says the report, "of those who become Christians, becoming so from conviction of the understanding, instead of genuine conversion of the heart by the influences of the Spirit: and as their faith stands in the wisdom of men, in-

stead of the power of God, in time of trouble or persecution they fall away. Well aware are we that this is among the dangers to which all efforts for men's salvation are liable. We have to guard against it everywhere in Christian lands, and we have no doubt missionaries should do so among the heathen. But surely, till now, we had never learned that this was any reason for abstaining from processes of education, and from endeavors to preoccupy the young mind with the seeds of truth. The understanding we have always supposed to be our only avenue to the heart. And whatever dangers there may be, lest the heart should not be affected after the understanding is convinced, we have supposed ourselves shut up to this method, of endeavoring, first of all, to convince the understanding; while we pray always that the power of the Spirit would make the truth lodged there effectual to the renewing of the whole inner man.

The report from which the above extracts have been made, is the product of one of the younger missionaries, and bears the traces of a mind ardently engaged in his great work, and disposed to rely with great confidence on the promised power of the Divine Spirit. And could we receive it only as such, we would not be inclined to deal with it in any critical way. It was, doubtless, written in a somewhat hasty manner, and adopted by the Mission after a long discussion, in which the vast importance of the immediate conversion of sinners was the absorbing topic. But we are compelled to look upon it under a different aspect. It was elicited in answer to the question from the Prudential Committee's Deputation, already recited. It bears upon the whole face of it the stamp of their leading influence. It was sanctioned by them, in explicit terms, after it was adopted by the Mission. It was intended to be the basis of a new mission policy, which was materially to change the whole procedure of our missions. "The Board and its patrons," says the Deputation, "will be under great obligations to you for the thoroughness with which you have, in your report, discussed the governing object in missions to the heathen. It was our first subject in the meeting, and effectively connected itself with all that followed. The first great principles of the work are there embodied. You describe it in impressive language as a work of faith—God's work—acknowledging no necessity of auxiliary means or preparatory process, and too often actually retarded by a resort to such appliances." It did, undoubtedly, "effectively connect itself with all that followed." The changes which were made in what the Deputation call "the working system," the disbanding of the Batticotta Seminary, the reduction of that at Oodoville, the abandonment of English studies, the erection of oral preaching into an almost exclusive instrumentality, the confinement of teaching in schools chiefly to converts and their families, and the peculiar ecclesiastical system which we considered in a former number of this paper, all grew out of the peculiar views adopted on this subject of the *governing object*.

What is that governing object? It is *the conversion of sinners—the gathering of the converts into churches, and the putting over them of native pastors*. The platform, we are constrained to say, is altogether too narrow for so vast and complicated a work as the salvation of a lost world through the gospel. Objects not at all included under this, are to be kept in view, in this great work. The sanctification of the soul is hardly less important than its conversion. Considered in its relation to the ultimate conversion of the greatest number, it may for the present, be far more so. The missionary who can reckon, to-day, twenty converts, may not have done as great a work as he who has prepared one burning and shining light to stand for a generation in the golden candlestick. To aim exclusively at immediate conversions, to reckon success in the missionary work

by the number of such conversions actually made, is to incur the danger of many spurious conversions. It is, moreover, to defeat the very object which it professes to aim at. Those are not, ordinarily, the most successful in the conversion of souls, who expect to do the work by a stroke without the use of any preparatory means. In this, as in all other operations, whether in the natural or the moral world, patient and far-reaching perseverance accomplishes far more, ordinarily, than momentary efforts.

The governing object of missions is, we think, like that of all other Christian works, THE GLORY OF GOD. The next subordinate object, through which the missionary is to aim at this, is the propagation of the gospel. He goes forth among the heathen to instruct them in, and by the grace of God, bring them into the way of salvation. Even if none should be converted, still he must instruct them fully. The offer is to be made, even though he could know that the individual would reject it. If there are obstacles in the way of making himself understood, he is to endeavor by every wise measure to remove those obstacles. Preaching is not merely the utterance of a set of sounds: it is the conveying of knowledge. This the missionary must take care to accomplish, by whatever means he finds needful for the end. When converts are made, he is not to regard his work as done. To gather them into churches and put native pastors over them, is not enough, unless those pastors are found fully competent to their complete training in the gospel. By "warning every man and teaching every man," he must endeavor "to present every man perfect in Christ Jesus." Nor is he to content himself with present results. *Christianity must be made if possible, to take a deep and permanent hold on the entire community.* It must be finally rooted among the people, so as to live and grow of itself. To convert if it were practicable, the entire present population of India, and leave them just there, would by no means be the accomplishment of an entire missionary work. They might be gathered into churches and have native pastors over them. But what then? The entire work might not last beyond the present generation. Witness the work now going on among the Armenians and other nominal Christians, where the Board have been spending for many years their best strength. Is there no need of guarding against a similar degeneracy among the new churches to be formed now among pagan people? He who labors only for conversions, may perhaps gather so many souls, more or less into heaven; and that is doubtless a grand result. But he that plants Christianity as a permanent power in a community, may, when the final reckoning comes, find tenfold more in number, as well as brightness of polish, as seals of his ministry.

It is for these reasons and others that might be named, that we think the governing object of our missionary work *ought to be a broader one* than that which is assumed as such by the Deputation. We yield to none in our conception of the importance of genuine conversions. One immortal soul won to Christ, and so saved, is worth more than all the riches and splendor, all the cultivation and refinement, and intellectual exaltation of the most cultivated and prosperous nations. But even this object, important as it is, should not blind us to the fact that it is not God's last end in giving us the gospel; neither should it be ours. Other objects, both accessory and ulterior are of importance too. And since a narrow basis leads to a narrow superstructure, we hope a careful revision of this fundamental point will guard our future work against that cramped and precarious character which we think now it is in danger of assuming. Broader and more far-reaching aims we think are needful to put in operation all the array of means offered us by God's providence, by which at length this whole fallen world shall be filled with the glory of God.



